

A SHORT
HISTORY
OF THE FIRST
BEGINNING AND PROGRESS
OF THE
PROTESTANT REJECTION,

GATHERED OUT OF THE BEST
PROTESTANT WRITERS,
BY WAY OF
QUESTION AND ANSWER.

By the late Venerable and R. R.
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THE TWELFTH EDITION.

*A good tree cannot bring forth evil fruit: neither can a corrupt tree
bring forth good fruit. St. Matt. vii. 18.*

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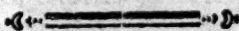
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A SHORT
HISTORY
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PROTESTANT RELIGION.



C H A P. I.

Of the state of religion in Christendom before the rise of Protestantism: of Martin Luther. and his followers: of their first taking the name of Protestants, and of the success of their doctrine.

Q. **W**HAT was the state of religion in Christendom before the year of our Lord 1500.

A. The established Church, as well in England, as throughout all the rest of Christendom, was at that time the Roman Catholic. This is a matter of fact, which cannot be called in question; and therefore I need not lose my time in quoting authors that bear witness to it. Only I shall take notice, for as much as concerns England in particular, that all kind of monuments convince us, that our ancestors were papists. This appears evident from the names of our churches dedicated to Catholic saints; from the ruins of the religious houses every where remaining; from the very names of our streets, *Pater-noster Row, Ave-Mary Lane, Black-Friars, White-Friars, &c*; from the name of *Mays* still kept in the denomination of our holidays, as *Christmas, Candlemas, Michaelmas, &c*. not to speak of the names of *Ash-Wednesday, Palm-Sunday, Ember-days, Rogation-days, Lady-day*, all left amongst us by our forefathers, as token of their religion.

Q. But were there not some at that time who dissented from the Church of Rome?

A 2

A. Yes,

A. Yes, there were some few Vaudois, (so called from Waldo, a merchant of Lyons, in the 12th century) in the vallies of Piedmont; some Lollards, or disciples of Wicklef in England; and some of the followers of John Hufs in Bohemia.

Q. *And were not these Protestants?*

A. They *professed* in some things against the church of Rome: but were not of the same religion with protestants now-a-days, from whom they differed in many articles. "It may not be *denied*," says Dr. Heylin, speaking of the doctrine of the Vaudois (*Cosmog.* 5th edit, p. 193.) "but that amongst some good wheat there were many tares." And "I look not," says he, "on those men as founders of the protestant church, or of the same church with them." As for Wicklef and Hufs, they both said mass to their dying day, and therefore could be no protestants. And as for the Lollards, Dr. Fiddes, in his *Life of Wolsey*, c. 5. blames Mr. Fox for ranking them amongst his martyrs; because they were involved in great errors, and even such as were of pernicious consequence to the state. And in the same chapter, Num. 2, p. 34. he lets us know that the Hussites of Bohemia differed not much from the established doctrine or worship of the Roman Catholics.

Q. *Who was then the first preacher of the protestant religion?*

A. Martin Luther, an Augustin Friar of Wittemberg in Saxony.

Q. *When, and upon what occasion, did Luther begin to fall out with the Pope and Church of Rome?*

A. In the year 1517, upon occasion of certain indulgences; the preaching of which was committed to the Dominican Friars, preferably to those of Luther's order, who had been accustomed to be employed upon such occasions. However, for some time after this he professed himself ready to submit to the Pope's determination; till finding his doctrine condemned at Rome, an. 1520, he no longer kept any measure with that See.

Q. *What encouragement did Luther meet with in this undertaking?*

A. At first, he tells us (*Pref. operum Wittemb.*) he was *all alone*; and therefore proceeded more timorously; but by degrees many came into his way of thinking. The first persons, of any note, that openly espoused his quarrel, were Andrew Carlostadius, Archdeacon of Wittemberg, and Philip Melancthon, Greek professor in that university: but his chief support was the Elector of Saxony, his Sovereign.

Q. *Who*

Q. Who were the first and chief persons who wrote against Luther?

A. In Germany, Eckius, Cochläus, and Faber, three learned divines; in Italy, Silvester de Prierio, the General of the Dominicans; in France and Flanders, the divines of Paris and Louvain, in their respective censures; in England, Bishop Fisher, Sir Thomas More, and King Henry VIII. who wrote a book of the seven sacraments against Luther's Babylonish Captivity; which book procured to this prince the title of *Defender of the Faith*, given him by Pope Leo X. upon that occasion; which title his successors have retained ever since, though they have forsaken that faith which he then defended.

Q. What was the argument with which Luther found himself most pressed, and which gave his conscience the greatest difficulty?

A. The authority and practice of the whole Church of God, which, for so many ages, had established that Popery which he impugned. "With how many medicines," says he, in the preface to his book for abolishing private Masses *1. 2. Wittemb. fol. 244. 2.* "with what strong and evident texts of scripture, have I scarce yet settled my own conscience, to dare, being but one single man, to contradict the Pope, and believe him antichrist, the bishops his apostles, and the universities his stewards? How often has my trembling heart reprehended me, objecting their strongest and only argument.—Are you the only man of offense in the world? Are so many all in the wrong? Have so many ages passed in ignorance? What if you should be the person that is mistaken, and lead so many others into error, to be damned with you to all eternity?"

Q. What said Luther to the authority of the ancient Fathers, which his adversaries objected to him?

A. He said, "they were all blind," *L. de servo Arb. t. 2. fol. 480. 2.* And that "he cared not a rush if a thousand Augustins or a thousand Cyprians stood against him." *L. contra Regem Angliæ, t. 2. fol. 344.* And that "he concerned not himself what Ambrose, Augustin, the Councils or practice of ages said: that he knew their opinions so well as to declare against them." *Ibidem, fol. 347. 1.*

Q. Is it true that Luther had a conference with Satan about the Mass?

A. It is certainly true: since Luther himself has given us

an account of it at large, in his book *de Missa privata & Unctione sacerdotum*, t. 7. fol. 228, &c.

Q. What was the result of this conference?

A. The Devil's arguments convinced Luther that the Mass was an abomination, which, from that time forward, he ceased not to cry down both by word and writing.

Q. Did not Luther marry soon after his revolt from the church of Rome?

A. Yes, in the year 1525, he married Catherine Boren, a professed nun, who had found means not long before to escape out of her convent: in which, as he followed the example of Carlostadius, who had married a little while before; so he was imitated by all, or almost all the first preachers of the protestant religion, who were not willing to labour in the gospel without helpmates.

Q. By what name did Luther's disciples first call themselves?

A. The name they first took was that of Evangelists or Gospellers; till, in the year 1529, they took the name of Protestants.

Q. Upon what occasion did the followers of Luther take the name of Protestants?

A. Upon occasion of the decree published against them in the Diet (or Parliament) which was held that year at Spire upon the Rhine. Against this decree six princes of the empire, and fourteen cities, entered their *Protest*, and from this *Protest* took the name of *Protestants*, See *Sleidan*, l. 6. and *Luke Oslander*, l. 2. cap. 9.

Q. In what countries did Luther's doctrine first gain footing?

A. In the north of Germany, in the kingdoms of Denmark and Sweden, and in some parts of Poland.

Q. When was Lutheranism first established in Denmark?

A. In the time of King Frederic I. who having deprived his nephew Christiern II. of his kingdom, began to reign in the year 1522, and by the ministry of Buganage, a Lutheran divine of Pomerania, brought in the Lutheran doctrine into his dominions. He removed all the bishops, not one of which could be persuaded to the change of religion, and substituted others in their places, in number as before, but much abridged of their revenues, and a great part of their power. *Heylin*, *Cosmog.* p. 106.

Q. When, and by whom, was Luther's doctrine first settled in Sweden?

A. In

A. In the time, and by the authority of Gustavus Ericus (who having expelled King Christiern, began to reign in the year 1523) solicited thereunto, says *Dr Heylin, Cosmog. p. 120.* “by one Peter Nevicius, a Lutheran divine—but chiefly “moved (as others say) by a desire to appropriate to himself “the goods of the church. And this appears to have had “some strong influence upon him in it, that he presently “seized upon what he pleased, and made a law that bishops “should enjoy no more than the King thought fit.”

Q. *When did Luther's doctrine first enter into Poland?*

A. “Dantzick,” says *Dr. Heylin, Cosmog. p. 148.* “was “the first town in the kingdom of Poland, which gave entrance to the doctrines of Luther, anno 1525, but in so “tumultuous a manner, that they, that favoured his opinions, deposed the old common-council men. and created “new ones of their own, profaned the churches, robbed “them of their ornaments, and shamefully abused the priests “and religious persons, abolished the Mass, and altered all “things at their pleasure. But by the coming of the King “they grew somewhat quieter, leaving one convent of Black “Friars, and two of Nuns, who still enjoy the exercise of “their religion.” The like tumultuous reformation made by the mob were not unfrequent in these times in many other cities.

Q. *Who was the chief stickler amongst the princes of Germany for Luther and his doctrine?*

A. Philip, Landgrave of Hesse, to whom Luther was so complaisant as to allow him to have two wives at once. The licence was granted in the year 1539, and subscribed by Luther, Melancthon, Bucer, and five other divines. The matter of fact is out of dispute; and all the writings and deeds that related to it have been published to the world by Charles Lewis, Elector Palatine, and by Prince Ernestus of Hesse, descendants of the aforesaid Philip.

CHAP. II.—*Of Luther's quarrel with Carlostadius, and of the divisions that ensued thereupon amongst Protestants: of Zuinglius, Oecolampadius, and Calvin, of other sects of protestants, and of the fruits of those divisions.*

Q. *WHAT was the first and greatest stop to the Reformation begun by Luther?*

A. If

A. If we believe Dr. Heylin, *Cosmog. l. 2. p. 37*, the differences which commenced among the reformed churches, were the first and greatest stop to the Reformation from proceeding farther: "Many men, not improbably, says the Doctor, thinking there must be some want of truth in the foundation of that building, which had such wide and open breaches in the superstructure."

Q. *What was the first origin of those differences?*

✓ does not the author say that it was originally was so ad-mun-is-trated

A. They first began by a falling out between Luther and Carlostadius, who, as we have taken notice, was the first man of any note that openly embraced Luther's tenets. This man, during Luther's absence, who was obliged for a while to abscond, for fear of the Emperor Charles V. anno 1521, had, without consulting Luther, pulled down all the images in the church of Wittemberg, abolished the elevation of the host in the Mass, and restored the communion in both kinds. Luther was not satisfied with these proceedings: perhaps because attempted without his participation. So far is certain, that at his return from his Patmos, for so he called the place where he was hid, he loudly declared against them; insomuch that in one of his sermons preached upon this occasion, *t. 7. fol. 275. 2.* without naming Carlostadius, he threatened the authors of these changes, that if they went on in this manner, "he would fairly tack about, and recall all that he had writ or said, and leave them all in the lurch. Take this for a warning. Pray what harm would the Popish Mass do you?"

Q. *But did Luther's quarrel with Carlostadius stop here?*

A. No. These were but the first bickerings between them. The war was not proclaimed till the 22d of August, 1524, and that in the following manner: Luther had preached that day a sermon at Jena in Saxony, in presence of Carlostadius, whom he accused of having stirred up the people to sedition at Orlemonde. Carlostadius, after the sermon was ended, came to the inn where Luther lodged, which was the Black Bear in Jena; and there, after some other discourse, signified to him, that he could not endure that opinion of his of the real presence of the body and blood of Christ in the blessed sacrament. Luther, with a scornful air, set him at defiance, and promised him a florin of gold, which he drew out of his purse, if he would undertake to write a book against the doctrine of the real presence which he maintained;

tained; Carlostadius, after some demur, accepted of the offer, and pocketed the money; upon which they shook hands, and confirmed the challenge by a bumper, according to the fashion of that country. And thus was the war declared, which, without any interruption, has continued between the two great parties of the protestants, viz. the Lutherans and Sacramentarians, ever since. See *Hospinian's second part ad annum 1524, fol. 32.*

Q. What followed after this first declaration of war?

A. Carlostadius soon found Saxony too hot for him; but in Switzerland he met with two notable patrons in the persons of Zuinglius and Oecolampadius: these took up the cudgels in his quarrel, and drew after them almost one half of the Reformation.

Q. Who was this Zuinglius?

A. Ulrich Zuinglius, who was a priest of Zurich in Switzerland, who begun there to preach against Indulgences, in the year 1519, two years after Luther had begun at Wittemberg. And in the year 1522, in conjunction with some other priests that had embraced his party, presented a request to the Commonwealth of the Switzers for wives, declaring that he and his had not the gift of continence, and that the deeds of the flesh had rendered them infamous, to the great scandal of the faithful. See *Zuinglius's works, t. 1. f. 115, and 119.* See also the epistle written that year to the bishop of Constance, subscribed by Zuinglius, Leo, Judah, Erasmus Fabricius, and eight other ministers, *f. 120, &c.*

Q. Who was Oecolampadius?

A. A Brigitin Monk of Basil in Switzerland, who exchanged his religious habits and vows for a young wife, and commenced chief preacher of the Reformation in that city.

Q. What said Luther to those opposers of his doctrine?

A. He wrote several books against them, wherein he treats them as fanatics, heretics, blasphemers, persons possessed by Satan, and sinning against the Holy Ghost, &c. See his book *contra fanaticos sacramentariorum spiritus*, his *greater and lesser confession*, his *Theses against the Louvain divines*, &c.

Q. Did these differences proceed so far as to come to an utter breach of communion?

A. Yes, Luther, in his *Lesser confession*, after having declared that he looks upon Zuinglius, Oecolampadius, Carlostadius, and all their adherents, as heretics, enemies of Christ, and blasphemers, protests, that he will not so much

as admit of the company of any of these *Bread-eaters* and *Wine-drinkers*, as he calls them, nor receive letters, books, salutations, or writings from them; nor so much as admit their very names into the closet of his soul, or even vouchsafe to hear or see them. He adds, that no one can pray for them, because they sin unto death: that he would carry this testimony along with him to the judgment-seat of Christ, that with his whole soul he had condemned and avoided them, &c. See *Hospinian*, P. 2. p. 186, 187.

Hence Dr. Heylin in his *Cosmography*, l. 2. p. 36. 5th Ed. writes thus: "Whilst the Lutherans were thus playing their 'game' (he speaks of the Confession of Augsberg, the League of Smalkaden, &c.) 'there started up another party, begun at first by Zuinglius amongst the Switzers—' these not communicating counsels, went two different 'ways, especially in the points of consubstantiation and 'the real presence; not reconciled in their times, nor like 'to be agreed upon amongst their followers. For Calvin, 'rising into the esteem and place of Zuinglius, added some 'tenets of his own to the former doctrines, touching pre-'destination, free-will, &c. by which the differences were 'widened, and the breach made irreparable: the cause 'being followed on both sides with great impatience, as 'if they did not strive so much for truth as victory." So far the Doctor.

Q. *Who was this Calvin!*

A. He was a Frenchman, born at Noyon in Picardy, who maintaining the doctrine of Zuinglius and Oecolampadius with some alterations and improvements, has quite eclipsed their fame, and imparted the name of Calvinist to all that part of the Reformation.

Q. *Was not Calvin the first preacher of the reformed gospel at Geneva?*

A. No. Dr. Heylin tells us, *Cosmog.* l. 1. p. 136. "That in 'the year 1528, Religion being altered, in a tumult of the 'people, in the Canton of Bern, near adjoining to Geneva, 'Viret and Faréllus, two Zuinglian preachers, did endeavour it in Geneva also. But, finding that the bishop and 'Clergy did not like their doings, they screwed themselves 'into the people, and, by their aid in a popular tumult, 'compelled the Bishop and his Clergy to abandon the 'town.—Nor did they only in that tumult alter the doctrine and orders of the church before established, but
changed

“ changed the government of the state also, disclaiming
 “ all allegiance both to Duke and Bishop, and standing on
 “ their own liberty as a free commonwealth. And though
 “ all this was done by Viret and Farellus, before Calvin’s
 “ coming to that city, which was not till 1536; yet being
 “ come, no man was forwarder than he to approve the ac-
 “ tion.” The Doctor goes on in the same page, giving an
 account of the ecclesiastical discipline of presbytery, which
 by Calvin was first introduced into his church of Geneva,
 and from thence propagated into all parts where Calvinism
 was received; a discipline says the Doctor, begotten in re-
 bellion, born in sedition, and nursed by faction.

Q. In what countries did Calvinism chiefly prevail?

A. In Switzerland; in many provinces of France, under
 the name of Huguenots; in some parts of Germany, Hun-
 gary, Bohemia, and Poland; in the United Netherlands;
 and in the kingdom of Scotland, where it was introduced
 by John Knox and his associates.

*Q. By what means did the followers of Calvin propagate the
 Genevan discipline?*

A. Dr. Heylin tells us, *Cosmog. L. 1. p. 137.* “ That rather
 “ than their discipline should not be admitted, and the
 “ episcopal government destroyed in all the churches of
 “ Christ, they were resolved to depose kings, ruin king-
 “ doms, and to subvert the fundamental constitutions of
 “ all civil states. And hereunto their own ambition gave
 “ them spur enough, affecting the supremacy in their sever-
 “ al parishes; that they themselves might lord it over
 “ God’s inheritance, under the pretence of setting Christ
 “ upon his throne. Upon which love to the pre-eminence
 “ they did not only prate against the bishops with malicious
 “ words, &c. but not therewith content, neither would
 “ they themselves receive them, nor permit them that
 “ would, casting them out of the church, with reproach
 “ and infamy. Which proud ambition in the ordinary
 “ parochial minister was cunningly fomented by some
 “ great persons, and many lay-patrons in all places, who
 “ underhand aimed at a further end: the one to raise
 “ themselves great fortunes out of bishops lands; the other
 “ to keep those tithes themselves, to which by the law they
 “ only were to nominate some deserving person. Such
 “ were the helps by which this new device of Calvin was
 “ dispersed and propagated.” So far the Doctor.

Q. But

Q. But is not the Doctor too hard upon the Calvinists, in what he writes concerning their disposition in regard of kings?

A. There are too many instances in history to support what he advances as to that point. Witness in France the conspiracies of Amboise, Meaux, and St. Germain en Laye; their frequent rebellions; the battles of Dreuk, St. Denys, Jarnac, Contras, &c. Witness the revolt of the Netherlands from their lawful sovereign, the king of Spain, and erecting themselves into a commonwealth. Witness their proceedings in Bohemia; where they called in the Elector Palatine against a king lawfully elected, solemnly crowned, and established in possession by consent of the states: witness the doings of Knox and his followers in Scotland, who deposed the Queen-Mother regent of the kingdom, forced Queen Mary her daughter, their lawful sovereign, to seek sanctuary in England; and as for King James VI. the Doctor (*Cosmog. l. 1. p. 283.*) tells us, "That to the end he might not be able to oppose their doings, they kept him under by strong hands, imprisoned him at Stirling, made him fly from Edinburgh, removed from him all his faithful servants, and seized upon his principal fortresses: in a word, so baffled him, and affronted him upon all occasions, that he was minded many times to have left the kingdom, and retire to Venice." In fine, witness their wars in England, which ended in the deposition and murder of the Lord's anointed, King Charles I. and the exclusion of his son for twelve years from his inheritance, &c.

Q. What was the end of the first and chief preachers of the protestant religion?

A. Luther, after supper, was taken suddenly ill, and died in the night, in the year 1546. Zuinglius was killed in battle fighting against the catholic cantons, anno 1531. Oecolampadius was not long after found dead in his bed: and Luther is so uncharitable as to write that he was killed by the devil. *L. de Miss. Privata & Unct. Sacerd. t. 7. fol. 230.* Calvin died in the year 1564 of a dreadful complication of distempers, which his friend Beza says he bore with christian patience; but the Catholics and some Protestants do give us a quite different account, viz. that he died in despair, blaspheming God, and invoking the devils. So writes Bolseck in his book of Calvin's Life, Schlusfeldburg, a learned Lutheran, in Theolog. Calv. printed anno

1594,

1594, fol. 72. a. and Herennius himself, a Calvin's preacher, who declares he was an eye-witness of Calvin's tragical end; and that he died in despair, of a most filthy and stinking disease. So he in *Libello de vita Calvini*.

Q. *What other sects of Protestants arose soon after Luther?*

A. First, "The Anabaptists, so called from re-baptizing. These had for their author one Nicholas Stork, anno 1524, who pretended familiarity with God by an angel, promising him a kingdom, if he would reform the church, and destroy the princes that should hinder him. His scholar Munzer raised an army of 40,000 boors and tradesmen in Suevia and Franconia, to maintain his master's dreams, but they were overthrown by Count Mansfield. John of Leydon, a taylor, renewed the said dreams, and made himself king in Munster of the Anabaptists, whose viceroy was Knipherdolling; but this phantastical monarchy was soon destroyed, the town taken after eighteen months siege, where the king and his viceroy, with their chief officers, were put to death." *Alex. Ross, View of Religions, sect. 8. q. 10.* Of the Anabaptists, the same author, *sect. 12.* reckons up a great many different sects, as the Muncerians, the Separatists, the Catharists, the Apostolics, the Enthusiasts, the Silentes, the Adamites, the Liberi, the Hutites, the Melchiorists, the Menonists, the Beuchledians, the Augustinians, the Denkiens, and many others.

2dly, The Libertins, whose author was one Quintin, a taylor of Picardy. These were a kind of free-thinkers in religion, who slighted the scriptures, relying on their own inspirations. See their tenets in *Ross, sect. 8. q. 11.*

3dly, The Antinomians, whose author was John Agricola, anno 1535, so called from their opposing the law. See their opinions, *sect. 12. q. 4.*

4thly, The Familists, or Family of Love. These are derived from David George, a glazier in Gaunt, and Henry Nicholas of Amsterdam, both pretending to an extraordinary mission from God. For their tenets consult *Ross, sect. 12. q. 3.* who also reckons up divers sects into which they are subdivided.

5thly, The Swenckfeldians, so called from Gaspar Swenckfield; the Osiandrians from Andrew Osiander; the Servetians from Michael Servetus, who by Calvin's procuring was burnt at Geneva, anno 1555; the Majorists

from John Major; the Brentians, or Ubiquitarians, the Adiaphorists, the Stradeffians, the Amstdorfians, the Antitrinitarians, or New Arians, the Socinians, and innumerable others.

Q. Were not people very much shocked at this great variety of sects, and manifold divisions, which so soon sprung up amongst the professors of reformation and pure gospel?

A. Yes, they were, as well as at their inconstancy in their doctrine, as may be seen in the writers of those times. Hence Paulus Eberus, a learned Lutheran divine, in his preface to *Melancthon's Commentaries on the first Epistle to the Corinthians*, speaking of Protestants in general, writes thus: "Our whole evangelical congregation abounds with so many divisions and scandals, that it is nothing less than what it pretends to be. If you look upon the evangelical teachers themselves, you will see that some of them are spurred on with vain glory, and an invidious zeal, &c. some of them raise unreasonable debates, and then maintain them with unadvised heat. There are many of them, who pull down, by their wicked lives, what they had built up by the truth of their doctrine. Which evils, as every one sees with his own eyes, so has he great reason to doubt whether our evangelical congregation be the true church, in which so many and such enormous vices are discovered." So he.

And Andrew Dudith, in his epistle to Beza (*Beza's Theological Epistles*, ep. 1.) writes as follows: "What sort of people are our Protestants, straggling to and fro, and carried about with every wind of doctrine, sometimes to this side, and sometimes to that? You may perhaps know what their sentiments in matters of religion are to-day; but you can never certainly tell what they will be to-morrow. In what article of religion do those churches agree among themselves, which have cast off the bishop of Rome? Examine all from top to bottom, you shall scarce find one thing affirmed by one, which is not immediately condemned by another for wicked doctrine." Thus he.

Q. But did not piety and devotion gain ground by the preaching of the reformation?

A. It seems not: since some of the first and best protestant preachers complain heavily of a sensible decay of piety immediately after the setting up of the new religion; and spare

spare not to say, that men were much better when they were Papists.

Luther in many places complains of the world's growing worse and worse: "And men, says he, are now more revengeful, covetous, licentious, than they were ever in the papacy," *Postil. super Evang. Dom. 1 Adv. And Dom. 26, Post Trinit.* "Heretofore, says he, when we were seduced by the Pope, every man did willingly follow good works: and now no man neither sayeth or knoweth any thing, but how to get all to himself by exactions, pillage, theft, lying, usury, &c."

Melancthon, on *Matthew vi.* says, "It is plain, that in these countries (he speaks of those countries which first embraced Luther's reformation) men's whole concern almost is about banqueting, drunkenness and carousing.— And so strangely barbarous is the people, that most men are persuaded, that if they do but fast one day, they must die the following night."

Calvin, *L. de Scandalis.* "Of so many thousands, who renouncing Popery, seemed eagerly to embrace the gospel; how few have amended their lives? Nay, what else did the greater part pretend to, but by shaking off the yoke of superstition, to give themselves more liberty to follow all kind of lasciviousness?"

Jacobus Andreas, on *Luke xxi.* "The other part of the Germans (viz. the Protestants) gives due place to the preaching of the word of God; but no amendment of manners is found among them: on the contrary, we see them lead an abominable, voluptuous, beastly life; instead of fasts, they spend whole nights and days in revelings and drunkenness."

Wolfgang Musculus in his *Common Pieces, Cap. de Decalogo.* "Our gospellers are grown so unlike themselves, that whereas under popery they were religious in their errors and superstition; now in the light of the known truth, they are more profane, light, vain and temerarious than the very children of this world." *Explanat. 3. Præcepti, p. 85. edit. 1560.* The like complaints are found in other protestant authors.

But it is now time to leave foreign countries, and to come home to our own; to take a short view of the first beginning and progress of the protestant religion here.

CHAP. III.—*Of the beginning of the change of religion in England. Of King Henry's falling out with the Pope, and the dissolution of the abbeys. Of Queen Anna Bolen and Cromwell. Of this king's character, and the state of the nation at that time.*

Q. WHAT was the first beginning of the change of religion in England from popery to protestancy?

A. It begun by a falling out between King Henry VIII. and the Pope, occasioned by the king's marriage with Anna Bolen, whilst his first wife Catharine of Arragon was yet alive.

Q. What reasons did the king alledge for to justify his divorce from Queen Catharine, and his marrying another during her life-time?

A. Because Catharine had been before married to his brother Arthur, who died under age; and therefore he pleaded that his marriage with his brother's widow could, by no dispensation, be valid or lawful, as being contrary to the law of God. *Leviticus xviii. 16.*

Q. What said the queen and her friends to this?

A. That the Levitical law no farther obliges Christians, than as it is supported by the law of nature, or confirmed by the law of Christ; that no law of nature or precept of Christ forbids the marriage of the brother's widow; but only the law of the church, in which the church can dispense; as she had done most solemnly in this case. That even in the Levitical law, this was not absolutely forbid, but only the taking of the brother's wife whilst he was alive; which was the case of Herod, justly reprehended upon that account by St. John Baptist. That in some cases, the law of God, so far from forbidding the marriage of the brother's widow, had expressly commanded it, as when the brother had died without issue, *Deuteronomy xxv. 5.* That Prince Arthur had never consummated the marriage; in proof of which the queen in public court (as may be seen in *Howes upon Stow*, p. 543.) took God and the king himself to witness, that she was a maid when she came to the king's bed; which the king, far from contradicting, tacitly owned in the words that he spoke in her commendation after she was gone out, recorded by the same historian in the same place.

Q. Is

Q. Is it likely that King Henry prosecuted this matter of the divorce purely out of a matter of conscience?

A. To judge by the rest of his proceedings, it is to be feared that he did not: but that his affections to Anna Bolen were the true reason of his scruples. So that finding the Pope here stood in his way, he was resolved to discard him. "This King," says Dr. Heylin in the preface to his History of the Reformation, "being violently hurried with the transport of some private affections, and finding the Pope appeared the greatest obstacle to his desires, he first divested him by degrees of that supremacy which had been challenged and enjoyed by his predecessors for some ages past; and finally extinguished his authority in the realm of England,—This opened the first way to the Reformation.—To which the King afforded no small countenance out of politic ends." So far the Doctor.

Q. What was the first step taken by this Prince towards a Reformation?

A. It was, as you have just now heard from Dr. Heylin, the divesting the Pope of his supremacy, which the King claimed to himself, adding to his titles, that of supreme head of the church of England, and making it high treason to deny this his supremacy.

Q. How far was this supremacy carried in these days?

A. It was carried so far in the days of this King, and of Edward VI. his successor, that the bishops were made no more than the King's spiritual sheriffs, and delegates at pleasure, and obliged to take out commissions from the King to execute all the branches of episcopal authority under his Majesty, who, in the very form of these commissions, was declared to be the fountain of all manner of jurisdiction and authority, as well ecclesiastical as secular, to whom it ought to be returned whensoever his Majesty shall please to call for it. See the tenor of these commissions, with Mr. Collier's remarks upon them; in the second part of his *Church History*, l. 3. p. 169.

Q. What was the next step by King Henry towards a change of religion?

A. The suppression of the religious houses; first of all those whose yearly revenue did not exceed two hundred pounds, and then of all the rest.

Q. What methods were taken in order to bring about the total

ruin of all these houses consecrated to religion by the piety of our ancestors?

A. A visitation was ordered, in which Thomas Cromwel being constituted visitor-general, employed sundry persons, as his sub-delegates, to inspect and examine into the lives of the religious, with a design to represent them in such black colours as might make their proceedings in dissolving those houses the more plausible. "In regard, says Mr. Dugdale, in his celebrated *History of Warwickshire*, p. 831. "that the people every where had no small esteem of these "houses, for their devout and daily exercises of prayer, "almsdeeds, hospitality, and the like; whereby not only "the souls of their deceased ancestors had much benefit, "as then was taught, but themselves, the poor, as also "strangers and pilgrims, constant advantage."

Q. What followed this visitation?

A. A black book was exhibited, containing a world of enormities laid to the charge of the religious. Though, as Dr. Heylin informs us, p. 262. "their offences, after a strict "and odious inquisition, were represented by the visitors "in such multiplying glasses, as made them seem both "greater in number and more horrid in nature, than in "deed they were." And Mr. Thomas Hearne, in his *Preliminary observations upon Mr. Brown Willis's view of the mitred abbeyes*, assures us, that notwithstanding the King and his agents, who aimed at nothing but the revenues and riches of the religious houses, omitted no arts or contrivances that might be of use in obtaining their ends; especially seeking to blacken their reputation by charging upon them the most abominable crimes, and managing this charge with the utmost industry, boldness and dexterity. "Yet after all, the proofs were so insufficient, says this "author, that from what I have been able to gather, I "have not found any direct one against even any single monastery." Thus he.—However, upon these accusations, which were chiefly laid to the lesser houses, an act of parliament was procured 27 Hen. 8. for their dissolution: "Which "parliament, says Dugdale in the place above quoted, "consisting for the most part of such members as were "packed for the purpose through private interests, as it is "evident by divers original letters of that time, many of "the nobility, for the like respects, also favouring the design, assented to the suppression of all such houses, as had "been

“ been certified of less value than two hundred pounds by the year ; giving them, with their lands and revenues to the King, &c.” Upon the suppression of these houses, much lamentation, (Dr. Heylin, p. 262.) was made in all parts of the country; for want of that relief and sustentance, which the poor of all sorts received daily from their hospitality. Nor is it a little observable, says Mr. Dugdale, that, whilst the monasteries stood, there was no *act for relief of the poor*; so amply did those houses give succour to them : whereas in the next age, viz. the 39th of Elizabeth, no less than eleven bills were brought into the House of Commons for that purpose.”

Q. But since the accusation of the visitors were only levelled at the lesser houses, how and by what means came the greater monasteries also to be dissolved; in which, (as it was acknowledged in the preamble of that very act of parliament, which consented to the suppression of the lesser houses) religion was well observed?

A. The ruin of the greater monasteries was compassed by bringing them to a surrender, not much more voluntary, as may be seen in Dugdale, in the place above quoted, than when a traveller surrenders his purse to a highwayman, as the Abbots of Glastenbury, Reading and Colchester, experienced to their cost.

Q. Who were the chief promoters of the suppression of the religious houses?

A. Dr. Heylin informs us, p. 262. that this work was first set on foot by Queen Anna Bollen. “ The new queen, says the Doctor, considering that the Pope and she had such different interests, that they could not subsist together, resolved upon that course, which nature and self-preference seemed to dictate to her : but finding that the Pope was too well entrenched, to be dislodged on a sudden, it was advised by Cromwell to begin with taking in the outworks first, &c. In order whereunto, a visitation is begun, &c.” Where follows an account of the proceedings towards the suppression of the monasteries; which, nevertheless, this queen did not live to see completed : though Cromwell, who gave her this advice, carried on the project after her death, and was the most instrumental in bringing it to bear.

Q. Who was this Cromwell?

A. Thomas Cromwell was son to a blacksmith in Putney, who,

who, after passing through several offices, was at length made Earl of Essex, and the King's *Vicar-General in all ecclesiastical affairs* (a post, or dignity, never heard of in any christian kingdom, either before or since) and in that quality, though a mere layman, sat divers times in the Convocation-house amongst the bishops, and presided over them. *Baker, p. 408.*

Q. What was the end of Queen Anna Bollen?

A. She was accused of incest and adultery, found guilty by her Peers, and was beheaded. Her brother, the Lord Rochford, together with Sir Henry Norris, Sir Francis Weston, Mark Smeton, and William Brierton, all of the King's Privy-chamber, were condemned for her accomplices, and were beheaded two days before her; of these Mark Smeton confessed his guilt, and though he lost his head for it, did not retract even upon the scaffold. See Heylin, p. 265, who is very favourable to this queen, as having been, during her time, an earnest promoter of protestancy.

Q. Did this lady, in her dying speech, persist in asserting her innocence of what she was accused, as Dr. Heylin tells us she did?

A. In her dying speech, she neither directly confesses herself guilty, nor does she deny her guilt. Her last speech, recorded by Stow and other historians, was as follows. "Masters, I here humbly submit me to the law, as the law hath judged me, and as for mine offences, I here accuse no man, God knoweth them. I remit them to God, beseeching him to have mercy on my soul. And I beseech Jesus save my sovereign and master, the king, the most goodliest, noblest, and gentlest prince that is, and long to reign over you." Which words she spoke with a smiling countenance. On the same day that the queen was condemned, Archbishop Cranmer, who before had solemnly confirmed her marriage with the king, gave sentence at Lambeth, by which he declared this same marriage to have been null and void; and this, as it is expressed in the solemn instrument, alledged by Dr. Heylin, p. 266. for good and valuable reasons, though none in particular were specified: which declaration drew after it an act of parliament, by which her daughter Elizabeth was illegitimated.

Q. What was the end of Cromwell?

A. Soon after he had compassed the dissolution of the abbey, and other religious houses, "he was, before the end of that same parliament, wherein that was ratified which
" he

“ he had with so much industry brought about, arrested at
 “ the council table, when he least dreamed of it; com-
 “ mitted to the Tower, condemned by the same parliament
 “ for heresy and treason, un-heard and little pitied; and
 “ had his head cut off on Tower-hill.” So far Sir William
 Dugdale, in the place above quoted.

Q. How came he to be condemned unheard?

A. It was in consequence of a law, of which he himself was the chief author. “ It happened” saith Mr. Fox, *Acts and Mon. edit. 1563, p. 598*, as it were by a certain fatal
 “ destiny, that whereas a little before he had made a law,
 “ that whoever was cast into the Tower, should be put to
 “ death without examination, he himself suffered by the
 “ same law.” Thus he: who tells us in the same place, that
 it is thought this law was by Cromwell designed, in order
 to have thereby entangled the bishop of Winchester, Dr.
 Gardiner, the chief enemy of the gospellers; but the justice
 of God turned his snares upon his own head.

Q. What was the sentiments of Cromwell respecting religion?

A. He was, during his life-time, the chief promoter of
 the Reformation; for which reason Mr. Fox, in the same
 page, calls him “ Valiant Soldier and Captain of Christ;”
 and p. 589, “ the Valiant Standard-bearer of the church of
 “ England.” But yet this valiant champion of the church
 was the very man that sentenced Lambert to the fire for
 denying the real presence; as you may see in Fox, p. 593,
 where he laments, that this poor man’s death was compas-
 sed by those that were themselves the chiefs of the gos-
 pellers, so he calls the protestants of those days, viz. Tay-
 lor, Barnes, Cranmer, and Cromwell, who all afterwards
 came to the like end.

Q. Of what religion did Cromwell profess himself at his death?

A. In his dying speech he professed himself a Catholic.
 He spake as follows: “ I pray you that be here, to bear me
 “ record, I die in the catholic faith, not doubting in any
 “ article of my faith, no, nor doubting in any sacrament
 “ of the church. Many have slandered me, and reported,
 “ that I have been a hearer of such as have maintained evil
 “ opinions; which is untrue: but I confess, that as God by
 “ his Holy Spirit doth instruct us in the truth, so the Devil
 “ is ready to seduce us, and I have been seduced. But
 “ bear me witness, that I die in the catholic faith of the
 “ holy church.” Fox, p. 598. *Hewes upon Stow, p. 508.*

Q. What

Q. Who was King Henry's third wife after Ann Bollen?

A. His third wife was Jane Seymour, who died in childbirth, or, as some authors say, was ript up alive by his orders. His fourth wife was Anne of Cleve, from whom he was soon after divorced by his complaisant archbishop and clergy. His fifth wife was Catharine Howard, whom he beheaded for adultery. His sixth wife was Catharine Parr, for whom he had also prepared the same bitter cup, but she was wise enough to ward off the blow, and had the good fortune to outlive him. Yet though this king had six wives, "He was neither the richer in children by so many wives, or much improved in his revenue by such terrible rapines," says Dr. Heylin, p. 11.

Q. What is the justest character of this king in short?

A. *That he never spared woman in his lust, nor man in his anger.* "For proof of which last, says D. Heylin, p. 15, it is observed, that he brought to the block two noble ladies, one Cardinal declared, viz. Bishop Fisher, of Dukes, Marquisses, Earls, and sons of Earls, no fewer than twelve; Lords and Knights, eighteen; of Abbots and Priors, thirteen; Monks and religious persons, about seventy-seven; and many more of both religions to a very great number. So as it cannot be denied, that he had too much of the tyrant in him. And yet I dare not say with Sir Walter Raleigh, that if all the patterns of a merciless prince had been lost in the world, they might have been found in this one king."

Q. What was the state of the nation, after this king had taken upon him the supremacy, and dissolved the religious houses?

A. "The people, says Dr. Heylin, p. 17. were generally divided into schisms and factions—the treasures of the Crown exhausted by prodigal gifts—the lands thereof charged with rents and pensions, &c. and, which was worst of all, the money of the realm so imposed and mixed, that it could not pass for current amongst foreign nations, to the great dishonour of the kingdom, and the loss of the merchant. For though an infinite mass of jewels, treasure in plate and ready money, and an incredible improvement of revenue, had accrued unto him by such an universal spoil, and dissolution of religious houses, yet was he little or nothing the richer for it: in so much, that in the year 1543 being within less than seven years after the general suppression of religious
"houses,

“ houses, he was fain to have recourse for money to his
 “ houses of parliament, by which he was supplied after an
 “ extraordinary manner; the clergy at the same time giv-
 “ ing him a subsidy of 6s. in the pound, to be paid out of
 “ all their spiritual promotions, poor stipendary priests
 “ paying each of them 6s. 8d. to increase the sum; which
 “ also was so soon consumed, that in the next year he pres-
 “ sed his subjects to a benevolence, and in the next obtain-
 “ ed the grant for all chantries, hospitals, colleges, and
 “ free chapels within the realm, though he lived not to en-
 “ joy the benefit of it.”

Q. What was the state of religion and piety at that time?

A, You may be informed of this by a speech of this king,
 made in parliament in the 37th year of his reign, of which
 take the following extract from Hows upon Stow, p. 593.

“ What love or charity is there amongst you, when one
 “ calls another heretic and anabaptist; and he calls him
 “ again papist, hypocrite, pharisee? I must needs judge the
 “ fault, and occasion of this discord, to be partly by ne-
 “ gligence of you the fathers and preachers of spirituality.
 “ For I hear daily that you of the clergy preach one a-
 “ gainst another, teach one contrary to another, railing one
 “ against another. Some are stiff in their old Mumpsimus,
 “ others are so busy and furious in their new Sumpsimus,
 “ that all men almost be in variety and discord, and few or
 “ none preach truly and sincerely the word of God. Now
 “ how can poor souls live in concord, when you preachers
 “ sow amongst them, in your sermons, the seeds of debate
 “ and discord? Of you they look for light, and you lead
 “ them into darkness.

“ Now although I say that spiritual men be in some fault,
 “ that charity is not kept amongst you; yet you of the
 “ temporality be not clear and unspotted from malice and
 “ envy; for you rail at bishops, speak slanderously of
 “ priests, and rebuke and taunt preachers. You must un-
 “ derstand, that although you be permitted to read holy
 “ scriptures, and to have the word of God in your mother
 “ tongue I yet this licence is given you only to inform your
 “ conscience, and to instruct your children; and not to
 “ dispute and make scripture a railing and a taunting-stock
 “ against priests and preachers, as many light persons do.
 “ I am sorry to hear, how irreverently that precious jewel,
 “ the word of God, is disputed, rhimed, sung, and jaugled
 “ in

“ in every alehouse and tavern, contrary to the true meaning and doctrine of the same. And I am much sorry, that the readers of it follow it, in doing so faintly and coldly. For of this I am sure, that charity and virtue were never less exercised, nor God amongst christians was never less revered, honoured, or served.” So far the king.

To the same effect Sir Richard Baker writes, p. 408. “ That now was the state of religion in England come to a strange pass, because always in passing, and had no consistence.—That the fable of Proteus, who changed himself into all shapes and forms, might be no longer a fable, when the religion of England might be its true moral. The confusion was so great, that in parliament the one called the other heretic, &c. and this not only amongst the temporality, but even the clergymen themselves preached and inveighed one against another, so that the frame of religion was extremely disjointed; the clergy, that should set in frames, being out of frame themselves. The minds of the people extremely distracted, &c.”

Q. What was the whole number of monasteries which were suppressed in consequence of king Henry the eighth's reformation?

A. The number of monasteries suppressed were 645; besides 90 colleges, 110 hospitals, and of chantries, and free chapels, 2374. So Baker, p. 410.

Q. Did this king die a protestant?

A. He died as he lived, neither catholic nor protestant. For, though by falling out with the Pope, and assuming to himself the supremacy, he first paved the way to a total change of religion, which afterwards ensued: yet, for his own part, in most articles, he ever adhered to the catholic doctrine; and persecuted even to death the opposers of it. *Heylin, Pref.* So that as long as he lived; all that were preferred in church or state, outwardly at least, conformed to the mass, transubstantiation, invocation of saints, and other articles of the Roman doctrine; even Cranmer, Ridley, and other divines, who were in their hearts protestants. By his last will he appointed masses, &c. for the repose of his soul: but, as he had made void the last wills of so many others, in the suppression of the religious houses, so his last will was also neglected and made void.

CHAP. V.—*Of the progress of the protestant religion in the reign of king Edward the Sixth.*

Q. WHO succeeded Henry the eighth in the kingdom?

A. His son Edward the sixth, a child of nine years old, who reigned but six years: so that what was done during his reign, was done by those who had the management of affairs in the king's minority, viz. for the first years by Edward Seymour Duke of Somerset, the king's uncle, who had the title of Lord Protector; and after he was taken off, by John Dudley, Duke of Northumberland. "His name," says Dr. Heylin, speaking of this king in his preface, was "made a property to serve turns withal, and his authority abused to his own undoing." And p. 13. "Such was the rapacity of the times, and the unfortunateness of his condition, that his minority was abused to many acts of spoil and rapine, even to an high degree of sacrilege, to the raising of some, and the enriching of others, without any manner of improvement to his own estate."

Q. What does the Doctor mean by these acts of spoil and rapine, even to an high degree of sacrilege, of which he makes the leading men of the court guilty during the king's minority?

A. The Doctor shall answer for himself in his preface; where, speaking of the great men about the court, who promoted the Reformation, he tells us, that these, "under colour of removing such corruption as remained in the church, had cast their eyes upon the spoil of shrines and images, though still preserved in the greatest part of the Lutheran churches, and the improving of their own fortunes by the chantery-lands: all which most sacrilegiously they divided amongst themselves."

Then speaking of the Zuinglian gospellers inveighing against altars, he says, "The touching of this string made excellent music for most of the grandees of the court, who had before cast many an envious eye on those costly hangings, that massy plate, and other rich and precious utensils, which adorned those altars. And what need all this waste, said Judas. Besides there was no small spoil to be made of copes, in which the priest officiated at the holy sacrament, some of them being made of cloth of tissue, of cloth of gold and silver, or embroidered velvet: and might not these be handsomely converted to private

“ uses, to serve as carpets for their tables, coverlets to their
 “ beds, or cushions to their chairs and windows: hereupon
 “ some rude people are encouraged underhand to beat
 “ down some altars; which makes way for an order of the
 “ council-table to take down all the rest, and set tables in
 “ their places; followed by a commission, to be executed
 “ in all parts of the kingdom, for seizing of the premises
 “ for the use of the king. But as the grandees of the court
 “ intended to defraud the king of so great a booty, and the
 “ commissioners to put a cheat upon the court-lords, who
 “ employed them in it; so they were both prevented in
 “ some places by the lords and gentry of the country, who
 “ thought the altar cloths, together with the copes and
 “ plate of their several churches, to be as necessary for
 “ themselves as for any others. This change drew on the
 “ alteration of the former liturgy.” So far Dr. Heylin.

But the sacrilegious rapines, of which the Doctor in his
 history most loudly complains, were those of bishops-lands.
 The first gap that was opened for the alienation of these,
 was made in the latter end of the reign of king Henry VIII,
 who dealt with Holgate, lately advanced to the see of York,
 to give up at one time no fewer than seventy manors or
 townships of good old rents, giving him in exchange, to
 the like yearly value, certain impropriations, pensions,
 tithes, and portions of tithes (but all of an extended rent)
 which had accrued to the crown by the fall of abbeys. At
 the same time also, he dismembered certain manors from
 the see of London, and others from that of Canterbury,
 though not without some reasonable compensation. Heylin,
 p. 18. “ There was no farther alienation made in his time
 “ of the church’s patrimony, says the Doctor; yet having
 “ opened such a gap, the courtiers of King Edward’s time
 “ would not be kept from breaking violently into it, and
 “ making up their own fortune in the spoil of the bishoprics.”
 So he; who in the sequel of his history gives many instances
 of this rapacity, though not half so many as he might have
 done. For, as Mr. Harmer takes notice; in his *Specimen*, p.
 100, 101, vindicating Velej, Bishop of Exeter, from the
 imputation laid to his charge by Bishop Burnet, of having
 basely alienated almost all the lands of his bishopric, writes
 as follows: “ Had any bishop of England sat at Exeter at
 “ that time, he must have done the same thing, or have
 “ been immediately deprived: for Vesey alienated no pos-
 “ sessions

“ fessions of his fee, but upon exprefscommand of the king,
 “ directed to him under the privy-feal, in favour of cer-
 “ tain noblemen and courtiers. All the bishops at that
 “ time were fubject to a like calamity. Even Cranmer was
 “ forced to part with the better half of the poffeffions of
 “ his fee; and Ridley, foon after his entry into London,
 “ was forced to give away the four beft manors of his fee
 “ for ever in one day. Thefe two were the greateft fa-
 “ vourites among all the bishops in that reign. Others
 “ were more feverely dealt with.” So far Mr. Harmer.

The instances, which are particularly taken notice of by Dr. Heylin, are thefe.

1. The bifhopric of Durham was diffolved by aft of parliament, under pretence of patching up the King's revenue, p. 136.

2. The bifhopric of Wincheftter, upon the depofition of Dr. Gardiner, was given to Dr. Poynt. “ A better fcholar, fays the hiftorian, than a bifhop, and purpofely preferred to that rich bifhopric to ferve other menfturns: for before he was well warm in his fee, he difmembered from it the goodly palace of Marvel, with the manors and parks of Marvel and Twiford, which had before been feized upon by the Lord Protector. The palace of Waltham, with the park and manor belonging to it, and fome good farms depending on it, were feized into the hands of the Lord Treafurer Pawlet. But this, with many of the reft of Poynt's grants, leafe, and alienations, were again recovered to the church by the power of Gardiner, when being reftored to his fee, he was by Queen Mary made Lord Chancellor.” p. 101.

3. “ To the fee of Bath and Wells, upon the death of Knight, Barlow was tranflated: the precise day and time thereof, I have no where found, fays Dr. Heylin: but I have found, that being tranflated to this fee, he gratified the Lord Protector with a prefent of eighteen or nineteen manors, which anciently belonged to it.” p. 54.

4. “ Dr. Heath being deprived of the fee of Worcefter, no fucceffor was at all appointed, that bifhopric being given in commendam to Bifhop Hooper: not that I think, that Hooper was fuffered to enjoy the temporal patrimony of that wealthy bifhopric; the pirates of the court were too intent on advantages to let fuch a vefel go untouched, &c.” p. 101.

5. " Sampson, bishop of Coventry and Litchfield, to keep his ground, was willing to fling up a great part of his lands; and out of those which either belonged to his see, or the Dean and Chapter, to raise a Baron's estate for Sir William Paget. Saleot of Salisbury, knowing himself obnoxious to some court-displeasures, redeems his peace, and keeps himself out of such dangers, by making long leases of the best of his farms and manors, known afterwards most commonly by the name of *Capons Feathers*. But none of them more miserably dilapidated the patrimony of his see, than Bishop Kitching of Landaff. A church so liberally endowed by the munificence and piety of some great persons, that if it were possessed but of a tenth part of what once it had, it might be reckoned, says Bishop Godwin, amongst the richest churches in these parts of christendom. But whatsoever Kitching found it, it was made poor enough before he left it: so poor, that it is hardly able to keep the pot boiling for a parson's dinner." p. 109

6. " The bishopric of Westminster was dissolved by the king's letters patent; the lands so dilapidated by bishop Thirby, that there was almost nothing left to support that dignity: for which good service he had been preferred to the see of Norwich — Most of the lands invaded by the great men of the court, the rest laid out for the reparation of the church of St. Paul, pared almost to the very quick in those days of rapine: See p. 85. From hence first came that significant bye-word, as it is said by some, of *robbing Peter to pay Paul*." p. 121.

7. " The see of Lincoln was made void by the death of Dr. Henry Holbeach, about the beginning of August, in the former year, and kept void by some powerful men about the king, till the 26th of June, in the year now present, 1552, at what time Dr. Taylor was consecrated bishop of it. During which interval, the patrimony of that great and wealthy bishopric, one of the richest in the kingdom, was so dismembered in itself, so parcelled and marked out for a prey to others, that when the new bishop was to be restored to his temporals, there was none of all his manors reserved for him, but his manor of Bugden, &c." p. 129.

8. Of the see of St. Asaph, the Doctor tells us, in his *Help to English history*, p. 82. " That being at the best not very

“ very rich, it was made much poorer in the time of Bishop Parfew, who lived in the days of Edward VI. For, where the bishop had before five episcopal houses, there is none now left but St. Asaph only; the rest, together with the lands to them belonging, by him made away, and alienated from the church for ever.” And of the see of Bangor, he tells us, p. 84. “ The ruin of this bishopric came in the time of Bishop Bulkley, in the days of the same king, who, not content to alienate and let out the lands, made a sale also of the bells: and going to the sea-shore to see them shipped, in his return was smitten with a sudden blindness.” Thus he.

But of all the sacrileges that were acted in these times, by those that had the chief management both of church and state during the king's minority, there is none more remarkable than what is related by the same historian, *Hist. of Reform.* p. 72, 73. where, after having spoken of the death of the Admiral, brother to the Duke of Somerset, Lord Protector, who was condemned, without being allowed to speak in his own defence, and lost his head on Tower-hill, “ The warrant for his execution coming under the hand of his own brother; at what time he took it on his death, that he had never committed or meant any treason against king or kingdom. The protector, says he, having thus thrown away the chief prop of his house, hopes to repair that ruin by erecting a magnificent palace. He had been bought out of his purpose for building on the deanry and close of Westminster,” (though it cost the Dean more than half the patrimony of that church to divert him from it, as the historian tells us, p. 60, 61.) “ and therefore casts his eye upon a piece of ground in the Strand, on which stood three episcopal houses, and one parish church: the parish church dedicated to the Virgin Mary, the houses belonging to the bishops of Worcester, Litchfield, and Landaff. All these he takes into his hands, the owners not daring to oppose, and therefore willingly consenting to it. Having cleared the place, and projected the intended fabric, the workmen found that more materials would be wanting to go through with it, than the demolished church and houses could afford unto them: he thereupon resolves for taking down the parish church of St. Margaret's in Westminster; but the workmen had no sooner advanced their scaffolds,

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than

" than the parishioners gathered together in great multi-
 " tudes, with bows and arrows, staves and clubs, and other
 " such offensive weapons; which so terrified the workmen,
 " that they ran away, and never could be brought again
 " upon that employment. In the next place, he is in-
 " formed of—a goodly cloister, environing a goodly piece
 " of ground, called Pardon church-yard, with a chapel
 " in the midst thereof, and beautified with a piece
 " of most curious workmanship, called, *the Dance of Death*,
 " all on the north side of St. Paul's, together with a fair
 " charnel-house on the south side of the church, and a chapel
 " thereunto belonging. This was conceived to be
 " the safer undertaking, the bishop then standing on his
 " good behaviour, and the Dean and Chapter of that
 " church, as all the rest, being no better in a manner than
 " tenants at will of their great landlords. And upon this
 " he sets his workmen, on the tenth of April, takes it all
 " down, converts the stone, timber, lead, and iron, to the
 " use of his intended palace, and leaves the bones of the
 " dead bodies to be buried in the fields in unhallowed
 " ground. But all this not sufficing to compleat the work,
 " the steeple, and most parts of the church of St. John of
 " Jerusalem, not far from Smithfield, most beautifully
 " built, was blown up with gun-powder, and all the stone
 " thereof employed to that purpose also. Such was the
 " ground, and such were the materials of the Duke's new
 " palace, called Somerset-house." So far Dr. Heylin,
 " who, as it appears in his history, was no enemy to this Duke.

Q. *How was the parliament affected in these days of spoil
 and rapine? or how came this august body to make no opposition
 to such strange proceedings?*

A. You shall hear from Dr. Heylin, p. 47, 48. " The
 " parliament took beginning on the 4th of November,
 " 1547, in which the cards were so well packed by Sir
 " Ralph Sadler, that there was no need of any other
 " shuffling till the end of the game: this very parliament,
 " without any sensible alteration of the members of it, be-
 " ing continued by prorogation from session to session, un-
 " til at last it ended by the death of the king.—And that
 " all things might be carried with as little opposition and
 " noise as might be, it was thought fit that Bishop Gardiner
 " should be kept in prison till the end of the session; and
 " that Bishop Tenshal of Durham, a man of a most even
 " and

“ and moderate spirit, should be made less in reputation,
 “ by being deprived of his place, at the council-table.
 “ And though the parliament consisted of such members as
 “ disagreed amongst themselves in respect of religion, yet
 “ they agreed well enough together in one common princi-
 “ ple; which was, to serve the present time, and to pre-
 “ serve themselves. For though a great part of the nobi-
 “ lity, and not a few of the chief gentry in the House of
 “ Commons, were cordially affected to the church of Rome,
 “ yet were they willing to give way to all such acts and
 “ statutes as were made against it, out of a fear of losing
 “ such church lands as they were possessed of, if that reli-
 “ gion should prevail and get up again. And for the rest,
 “ who either were to make or improve their fortunes, there
 “ is no question to be made, but that they came resolved
 “ to further such a reformation as should most visibly con-
 “ duce to the advancement of their several ends. Which
 “ appears plainly by the strange mixture of the acts, and
 “ results thereof;—some tending to the present benefit
 “ and enriching of particular persons; and some again
 “ being devised on purpose to prepare a way for exposing
 “ the revenues of the church unto spoil and rapine.” So
 far the Doctor.

Q. What then was the religion that was established in this kingdom by the protector and the parliament in Edward the sixth's days?

A. It was protestancy, or reformation; though it appears too evident, by what has been already said, that the abuse which they were most intent upon reforming, was the church's being too rich; and therefore they took effectual means to lessen her revenue, and take from her all her ornaments, plate, and jewels. But as for reformation of manners, I do not find that it met with any encouragement in those days; on the contrary, we learn from Dr. Heylin, p. 94, that the church in those days was filled with ignorant and illiterate priests; that the word of God was but little preached; and that the use of excommunication was either abolished, or made of no effect, to the great increase of viciousness in all sorts of men; that Bishop Latimer, in a sermon before the king, complained, that lechery was used in England, and such lechery as was used in no other part of the world. And yet, said he, it is made a matter

matter of sport, a matter of nothing, a laughing matter, a trifle, not to be passed on, nor reformed. So he.

Q. What were the steps that were made in the establishing the protestant religion in this reign?

A. 1st, They repealed the statute of the six articles made in the 25th year of the late king; and all other acts concerning doctrine and matters of religion, or punishments to be inflicted on dissenters from the church's doctrine. Heylin, p. 49.

2^{dly}, They ordered the communion to be received in both kinds, except in the case of necessity; with this proviso nevertheless, "that this practice should not be construed to the condemning of any other church or churches, or the use of them, in which the contrary was observed," p. 48.

*3^{dly}, Certain bishops and others were assembled at Windsor, to compile a new form of celebrating the communion, "according to the order," saith Mr. Fox, p. 1184. "of the scriptures of God, and the first usage of the primitive church." "Here it was ordered," says Dr. Heylin, p. 58. who calls it a *godly form*, "that the whole office of the mass should proceed, as formerly, in the Latin tongue, even to the very end of the canon, and the receiving of the sacrament by the priest himself: which being passed over, they began with an exhortation in the English tongue, directed to all those which intended to be partakers of the holy communion, *We be come together, &c.* as in the present liturgy." This was the first of the three different forms or liturgies published in this king's reign. It is hard to say, whether the majority of the bishops, who were almost all in the beginning of this reign inclined to the old religion, gave their assent to this new form; especially since Mr. Fox, in his *Acts and Mon.* p. 1183, 1184, brings for a proof of the favour which the Lord Protector Somerset bore to God's word, *i. e.* to the reformed religion, "his constant standing to God's truth, and zealous defence thereof against the bishops in this same consultation had at Windsor, in the first year of the king's reign."*

4^{thly}, Lay-commissioners were deputed into all parts of the kingdom, accompanied with preachers, that were to persuade the people from their ancient way of worship. The Lord Chancellor Wriothesley refused to set the Great Seal

Seal to those commissions, and was thereupon deprived of his office. "The preachers above-mentioned were more particularly instructed to persuade the people from praying to the saints; from making prayers for the dead; from the use of beads, ashes, and processions; from mass, dirgies, praying in unknown languages, and from other such-like things, whereunto long custom had brought a religious observation. All which was done to this intent, that the people in all places, being prepared by little and little, might, with more ease and less opposition, admit the total alteration in the face of the church, which was intended in due time to be introduced." *Heylin, p. 34.*

5thly, The image of Christ, and all other images, were taken down in all the churches of London, on the 27th of November, 1547, *Heylin, p. 42.* Who adds, *p. 56.* speaking of the like proceedings in the rest of the kingdom, "That it may well be thought that covetousness spurred on this business more than zeal, there being none of the images so poor and mean, the spoil whereof would not afford some gold and silver, if not jewels also, besides censers, candlesticks, and many other rich utensils appertaining to them. In which respect, the commissioners hereto authorised, were entertained in many places with scorn and railing: and the further they went from London, the worse they were handled." So far the Doctor.

6thly, "An act passed in parliament, entitled, An Act for Election of Bishops, and what Seals and Stiles should be used by Spiritual Persons, &c. In the compounding of which act there was more danger couched," says Dr. *Heylin, p. 51.* "than at first appeared. By the last branch thereof it was plain and evident, that the intent of the contrivers was by degrees to weaken the authority of the episcopal order, by forcing them from their strong hold of divine institution, and making them no other than the king's ministers only, his ecclesiastical sheriffs, to execute his will, and disperse his mandates. And of this act such use was made, that the bishops of those times were not in a capacity of conferring orders, but as they were thereunto empowered by special licence.—In the first branch there was also somewhat more than appeared at the first sight. For the true drift of the design was to make Deans and Chapters useless for the
"time

"time to come, and thereby to prepare them for a dissolution." *P. 52.*

7thly, The colleges, free chapels, chanteries, and brotherhoods, were dissolved and taken down, and the spoils divided amongst the great ones of the court. "But bad examples," says Dr. *Heylin*, *p. 61.* "seldom end where they first began: for the nobility and inferior gentry possessed of patronages, considering how much the lords and great men of the court had improved their fortunes by the suppression of those chanteries and other foundations, conceived themselves in a capacity of doing the like, by taking into their hands the yearly profits of those benefices, of which by law they were only entrusted with the presentations. He adds, that in Bishop Latimer's printed sermons we find, *That the gentry of that time invaded the profits of the church, leaving the title only to the incumbent*, *p. 38.* *That many benefices were let out in free farms*, *p. 71.* *or given unto servants for keeping of hounds, hawks, and horses, and for making of gardens*, *p. 91, 114.* And finally, *that the poor clergy, being kept to some sorry pittance, were forced to put themselves into gentlemen's houses, and there to serve as clerks of the kitchen, surveyors, receivers, &c.* *p. 241.* All which enormities were generally connived at by the lords and others, who only had the power to reform the same: because they could not question those who had so miserably invaded the church's patrimony, without condemning of themselves."

8thly, In the second year of the king's reign the common-prayer-book first came out, authorised by act of parliament; in which it was declared to have been done by the aid of the Holy Ghost, *Heylin*, *p. 65.* For the compiling of this common-prayer seven bishops and seven other divines were employed by the court. But Dr. *Heylin* assures us, *p. 65.* that Day, bishop of Chichester, who was one of the seven, would by no means subscribe to it. And Dr. Burnet, in his Abridgment, *l. 2. p. 72.* informs us, that amongst the bishops who protested against the act of parliament which authorised this common-prayer, were four of the seven that were deputed to compile it, viz. the bishops of Norwich, Hereford, Chichester and Westminster. This act was followed by another, allowing bishops and priests to marry; so that if they were abridged in their revenues, they were allowed at least to increase their families.

9thly,

gthly, The new common prayer-book, which was designed to cement all people in one way of worship, gave offence both to Catholics and Protestants. The Catholics disliked it, because by it the ancient liturgy of the mass was ejected (though, as Dr. Heylin tells us, it differed little in the main from the mass, p. 74.) and many of the preciser sort of Protestants were highly offended at it, because in many things it seemed too popish. The things these were chiefly offended with were, 1. A solemn commemoration of the saints and other faithful departed, in the prayer for the state of the church catholic in the communion office. 2. Prayer for the dead. 3. Exorcisms and anointing of infants in baptism. 4. Benediction of the water in the font. 5. The mingling of water with the wine in the chalice. 6. The reservation of the sacrament for the sick, if there were any that day to communicate. 7. The communion bread made in the same figure as formerly. 8. The frequent use of the sign of the cross. 9. Extreme unction. 10. Altars still retained, with their ornaments. Item, the same holy vestments, albs, copes, &c. In fine all these expressions of the mass were still kept, which implied a real presence of Christ's body and blood in the blessed sacrament. For these things consult, if you please, the liturgy itself; and for the great opposition it met with from Protestants, both at home and abroad, see Dr. Heylin's preface, who complains more particularly of the Zuinglian gospellers, as he calls them; the chief of which was Hooper; who being by the interest of Dudley, then Earl of Warwick, afterwards Duke of Northumberland, promoted to the bishopric of Gloucester, could not, without great difficulty, be brought to take the usual oaths, or conform to the episcopal habit. However, Cranmer and Ridley being resolute on the other side, he consented at last: "But from thenceforth," says Heylin, p. 91. "carried a strong grudge against Bishop Ridley, the principal man who had held him up so closely to such hard conditions: not fully reconciled unto him, till they were both ready for the stake, and then it was high time to lay aside those animosities which they had conceived one against another." Of the same kidney were Bucer and Peter Martyr, Heylin, p. 64 and 79, as well as Rogers, Philpot and others, p. 93. These Zuinglian gospellers were the progenitors

genitors of the Puritans, who have since been subdivided into Presbyterians and Independents.

10thly, Upon these objections made against the first common-prayer-book, it was called in, and a new one published by authority of king and parliament, in which all those rubs were removed out of the way. Though at the same time as these alterations were made, it affirmed in the tenor of that very act of parliament, by which the new book was ratified, that there was nothing contained in the former book but what was agreeable to the word of God and the primitive church. *Heylin*, p. 107. Who were the compilers of this new common-prayer-book, Dr. Heylin could never find out, p. 108. In this new book especial care was taken to alter all such expressions of the former book as implied the real presence in the blessed sacrament; for the excluding of which a rubrick was devised, in which they declared against any real and essential presence of Christ's natural flesh and blood, which, says the rubrick, are in heaven, and not here. This rubrick was again expunged by Queen Elizabeth, but restored with some alterations after the restoration of King Charles, and so it stands to this day. Yet after all these corrections and modifications, the common-prayer-book appeared still too popish to no small part of our reformers, who raised a heavy stir about it at Francfort; and afterwards here at home impugned it tooth and nail, and would have certainly banished it the kingdom, had not Queen Elizabeth stood its friend; though she did not think proper to let it pass without a new revision and reformation in the beginning of her reign, as may be seen in Dr. Heylin, p. 283. Thus was the public liturgy changed four times by our reformers, in little more than thrice four years.

11thly, About the same time with the new liturgy, came out Hopkin's Psalms, of which see Dr. Heylin, p. 131. who complains of the barbarity and botching, which every where occurreth in them.

12thly, About the same time also, all the altars were taken down, and commissioners sent to all parts of the realm, to seize upon all the goods remaining in any cathedral, or parish churches, all jewels, gold and silver, crosses, candlesticks, censers, chalices, and such like; with their ready money: as also, all copes, and vestments, cloth of gold, tissue, and silver, together with all other copes, vestments
and

and ornaments to the same belonging, leaving only one chalice, with certain table-cloths, for the use of the communion board, *Heylin*, p. 134. who adds, "That though by the execution of this commission some profit was raised to the king's exchequer, yet the far greatest part of the prey came to other hands: insomuch, that many private men's parlours were hung with altar-cloths, their tables and beds covered with copes, instead of carpets and coverlids; and many made carousing cups of the sacred chalices, as once Belshazzar celebrated his drunken feast in the sanctified vessels of the temple. It was a sorry house, and not worth the naming, which had not somewhat of this furniture in it. Yet, how contemptible were these trappings, in comparison of those vast sums of money which were made of jewels, plate, and cloth of tissue, either conveyed beyond the seas, or sold at home, and good lands purchased with the money; nothing the more blessed to the posterity of them that bought them, for being purchased with the consecrated treasures of so many temples." Thus the Doctor.

In fine, about the same time with the new liturgy, came out the articles of religion, drawn by Cranmer and some others, in number forty-two; reduced afterwards, by Queen Elizabeth to the number of thirty-nine; not without many considerable alterations, as may be seen, by comparing together the articles of King Edward with those of Queen Elizabeth, as they stand in Dr. Heylin's Appendix to his History of the Reformation. The articles of King Edward were published in the sixth year of his reign, anno 1552. Those of Queen Elizabeth, anno 1562, and were licked over again with some alterations, anno 1571.

Q. Was no opposition made, during this reign of King Edward the sixth, to the establishment of the protestant religion?

A. Yes: great opposition was made by prelates, preachers, and people; but the protector and the council took such measures, as to render this opposition ineffectual. As for the prelates some were deposed; of which number were Bonner, bishop of London; Tonsil, bishop of Durham; Gardiner, of Winchester; Day, of Chichester; Heath, of Worcester; and Vesey, of Exeter; others were intimidated into an outward compliance, at least, with the measures of the court. See Heylin, p. 100. The preachers were restrained, first by a proclamation bearing date the

24th of April, in the second year of the king's reign, by which none were permitted to preach, but such as were licensed under the seals of the Lord Protector, or Archbishop Cranmer. *Heylin*, p. 60. About which time also, the bishops were forbid to preach any where but in their own cathedrals. Not long after, by proclamation, bearing date the 23d of September of the same year, all manner of preaching was entirely suspended throughout the whole kingdom. *Heylin*, p. 64. And as to the people, who took up arms in many parts of the kingdom, the Protector had taken care before-hand, to put himself in condition to overcome their opposition, by raising an army, under pretence of carrying on a war with Scotland, in which army he entertained many foreigners. "Because they were conceived," says Dr. *Heylin*, p. 40, "more likely to enforce obedience, than the natural English."

Q. What were the inclinations of the two universities, in matters of religion, in these times?

A. The learned men of both the universities were, for the most part, averse from the reformation: and therefore it was thought necessary, for the better seasoning of them in the protestant religion, to invite over Bucer, Fagius, Peter Martyr, and Ochinus, from beyond the seas; of whom Martyr was sent to Oxford, Bucer and Fagius to Cambridge. See Dr. *Heylin*, p. 65, and Dr. Burnet, l. 2. p. 45. Martyr had a public disputation with the Oxford divines, concerning the real presence and transubstantiation; in which the king's commissioners, who were of Martyr's opinion, declared, that he had the better of it; but the public voice of the university, as we learn from Martyr's own preface to his book written on that occasion, gave it against him. His adversaries were Chadsey, Tresham and Morgan. Bucer and Fagius both died at Cambridge. "Bucer," says Dr. Burnet, *Abridgment*, b. 2. p. 136. "was inferior to none of all the reformers in learning. But he had not the nimbleness of disputing, for which Peter Martyr was more admired; and the popish doctors took advantage from that to carry themselves more insolently towards him."

Q. What kind of treatment did protestant dissenters meet with during this reign?

A. The Zuinglian gospellers were much encouraged, especially by Dudley: and John a Lasco, one of that kidney,

ney, obtained the privilege of a church for his Germans and Poles, distinct in government and forms of worship from the church of England; of which Dr. Heylin loudly complains, as well in his preface as in the body of his book, p. 89. The Anabaptists fared not so well; Campneys, and many others of them, being forced to recant, and condemned to bear their faggots at St. Paul's Cross; Heylin, p. 73. But John of Kent, who denied that Christ took flesh of the Virgin Mary, and George Paris, or Van Parre, an Arian, were burnt alive in Smithfield, at the instance of Archbishop Cranmer and Bishop Ridley. "These things," says Bishop Burnet, in his Abridgment, book ii. p. 86, 87. "cast a great blemish on the reformers: it was said they only condemned cruelty when it was exercised on themselves, but were ready to practise it when they had power. The Papists made great use of this afterwards in Queen Mary's time; and what Cranmer and Ridley suffered in her time was thought a just retaliation on them from that wise Providence, that dispenses all things justly to all men." So far the Bishop.

Q. What was the end of the Duke of Somerset, Lord Protector, who was the chief instrument in the establishment of the protestant religion in these times?

A. He was supplanted by his rival the Duke of Northumberland, and deprived first of his protectorship, and then of his life; losing his head upon a scaffold, the 22d of January, 1551. Dr. Heylin, p. 116, takes notice, that he might have craved the benefit of the clergy, in the case for which he was condemned, but neglected to do it: and that "some conceived it to have been a secret judgment on him from above, that he, who had destroyed so many churches, invaded the estates of so many cathedrals, deprived so many learned men of their means and livelihood, should want, or rather not desire, the benefit of the clergy in his greatest extremity."

Four of his friends, viz. Sir Michael Stanhope, Sir Thomas Arundel, Sir Ralph Vane, and Sir Miles Partridge, suffered not long after:—"None of them less lamented by the common people," says Heylin, p. 117. "than Sir Miles Partridge; against whom they had an old grudge, for depriving them of the best ring of bells which they had at that time, called *Jesus Bells*; which

“winning of King Henry at a cast of dice, he caused
 “to be taken down, and sold or melted for his own ad-
 “vantage.”

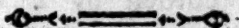
Q. How went matters of religion on after the death of the Duke of Somerset?

A. Dudley, Duke of Northumberland, who then ruled the roast, carried on the reformation which the Duke of Somerset had begun, though, as he himself owned, when he came to die, he did not do it out of a principle of religion, but to compass his ambitious design, which aimed at nothing less, than settling the crown in his own family, to the prejudice of the king's two sisters, Mary and Elizabeth. In order to this, he is grievously suspected by Dr. Heylin and others, to have hastened the king's death, who was observed, as the Doctor takes notice, p. 136, to have decayed in his health, from the time that Sir Robert Dudley, afterwards Earl of Leicester, and Queen Elizabeth's great favourite, the third son of Northumberland, was admitted into a place of ordinary attendance about his person. And, when the king was drawing near his end, he prevailed upon him, under pretence of religion, to set aside both his sisters, and transfer the succession by letters patent to the Lady Jane Gray, daughter to the Duke of Suffolk, who was married to the Lord Guilford Dudley, one of Northumberland's sons.

Q. What followed after this?

A. The king, who was to live no longer, says Dr. Heylin, p. 133, than might well stand with the designs of the Duke of Northumberland, died soon after this settlement was made, viz, upon the sixth of July, 1553. “Which
 “being the same day of the month on which King Henry
 “had taken off the head of Sir Thomas More, for his ad-
 “hesion to the Pope, gave an occasion to those of the Ro-
 “mish party to look upon it as a piece of divine retribu-
 “tion, in taking away the life of his only son on the same
 “day also;” Heylin, p. 154. Who adds, in his preface,
 “That he cannot reckon the death of this king for an in-
 “felicity to the church of England: for being ill-princi-
 “pled in himself, and easily inclined to embrace such
 “counsels as were offered to him, it is not to be thought
 “but that the rest of the bishopricks, before sufficiently
 “impooverished, must have followed Durham, and the poor
 “church

“ church be left as destitute of lands and ornaments, as
 “ when she came into the world in her natural nakedness.
 “ Nor was it like to happen otherwise in the following
 “ reign, of Jane Grey, if it had lasted longer than a nine
 “ days wonder.” So far the Doctor.



CHAP. V.—*Of the reign of Queen Mary, and the state of religion in her days.*

Q. WHO succeeded in the kingdom after King Edward's death?

A. The Lady Jane Gray was, two days after the king's death, proclaimed queen, by the power of the Duke of Northumberland, her father-in-law; all the Lords of the court concurring with him, because indeed they had not the courage to oppose him. But the Lady Mary, eldest sister to the deceased king, did not mean to part with her right so tamely. Many persons of quality immediately resorted to her, at Kenning-Hall-Castle, in Norfolk; the chief of these were the Earl of Bath, Sir Thomas Wharton, son to the Lord Wharton; Sir John Mordaunt, son to the Lord Mordaunt; Sir William Drury, Sir John Shelton, Sir Henry Bedingfield, Mr. Henry Jarnaghan, &c. But what more alarmed the council was, that the Earl of Suffex was marching with his troops to join her; upon this, Northumberland is sent down with an army against her; and six ships are sent to hover upon the coast of Norfolk to intercept her, in case she should offer to retire from thence beyond the seas. But these being driven by foul weather into the haven of Yarmouth, are prevailed on by Mr. Jarnaghan to espouse her quarrel; after which, she is proclaimed in many parts of the kingdom; Northumberland is abandoned by his army, and by the Lords of the council, who unanimously agree to proclaim Mary queen in London; and so, after nine days reign, Queen Jane is forced to lay down her title, and Queen Mary is received by the whole kingdom. See Dr. Heylin, p. 160, &c.

Q. Of what religion was Queen Mary?

A. She was from her infancy a zealous catholic: notwithstanding that, in her brother's reign, "much care" was taken," says Dr. Heylin, p. 184, "and many endeavours used, to win her to a good conceit of the reformation;" but all in vain. She declared in her letter to the king, recorded by Fox, Acts, p. 709, that "rather than offend God and her conscience, by acting against her religion, death should be more welcome to her than life:" and when the council signified to her that the king was resolved no longer to permit her the use of mass, unless she would put him in hopes of some conformity in time, she answered, "that her soul was God's:" and "touching her faith, as she could not change, so she could not dissemble it." Heylin, p. 103.

Q. In what state did she find the catholic religion at her accession to the crown?

A. She found the exercise of it entirely abolished throughout the kingdom; but not the belief, which had kept possession of the hearts of very many, as well of the clergy, as of the laity. For a proof of which we find, that in her first parliament all that had been done in King Edward's days towards a change of religion, was immediately repealed, and the mass restored. The act by which this was settled, was carried without a division in the House of Commons, (Burnet's Abridgment, book iii. p. 229.) and I do not find that it met with any opposition in the House of Lords. And as for the clergy, in the very first convocation or synod held immediately after the queen's coronation, the whole house, excepting six persons, declared for the old religion; Fox, p. 1282. At which time this historian tells us, that Mr. Philpot, who was one of the six, "was as it were astonished" at the multitude of so many learned men, as there "were on purpose gathered together to maintain old traditions."

Q. How stood the bishops affected as to religion at this time?

A. There remained ten bishops that had been permitted to keep their sees in King Edward's days, who, upon the queen's accession to the crown, declared for the old way, viz. Ely, Norwich, Lichfield, Salisbury, Oxford, Peterborough,

terborough, Carlisle, Bangor, St. Asaph, and Landaff. To these she joined six others that had been deprived in the former reign, viz. London, Durham, Winchester, Chichester, Worcester, and Exeter. Thus was gained a plurality of bishops; the greater, because, of the protestant prelates, some were in prison for espousing the cause of the late usurper, as Cranmer and Ridley: and others upon other accounts; as Holgate, archbishop of York, for keeping another man's wife, (Harmer's Specimen, p. 125.) and Farrar, bishop of St. David's, indicted of a præmunire, and cast into prison in King Edward's days; Dr. Heylin, p. 120, who calls this prelate, p. 219, "A man of an implausible nature, which rendered him the less agreeable to either side." Where he adds, "That being found in prison at the death of King Edward, he might have fared as well as any of his rank and order, who had no hand in the interposing for Queen Jane, if he had governed himself with that discretion, and given such fair and moderate answers, as any man in his condition might have honestly done. But being called before Bishop Gardiner, he behaved himself so proudly, and gave such offence, that he was sent back again to prison." Scory and Barlow, two other protestant bishops, resigned their sees, and renounced the reformation, against which the latter also published a book. See Burnet's Abridgment, book iii. p. 250. and Harmer's Specimen, who corrects some mistakes of Bishop Burnet, p. 134, 135. So that no bishops appearing to maintain the protestant cause, the catholic religion was restored without any considerable opposition, and all the episcopal sees were filled once more with catholic prelates; the protestant bishops being deprived for heresy and marriage, which the greatest part of them had contracted, after they had taken the solemn vows of religion.

Q. What was the end of Dudley Duke of Northumberland, the chief author of the usurpation of Lady Jane Gray?

A. He was brought to his trial, and condemned for high treason, and beheaded. Upon the scaffold, "He admonished the spectators," says Dr. Heylin, p. 189. "to stand to the religion of their ancestors, rejecting that of later date, which had occasioned all the misery of the foregoing thirty years. And that, for the prevention,

" tion for the future, if they desired to present their souls
 " unspotted in the sight of God, and were truly affected
 " to their country, they should expel those trumpets of
 " sedition, the preachers of the reformed religion. That
 " for himself, whatever had otherwise been pretended,
 " he professed no other religion than that of his father;
 " for testimony whereof he appealed to his good friend
 " and ghostly father, the Lord Bishop of Worcester, (Dr.
 " Heath, who was deputed to prepare him for death.)
 " And finally, that being blinded with ambition, he had
 " been contented to make a wreck of his conscience, by
 " temporizing, for which he professed himself sincerely
 " repentant, and so acknowledged the justice of his
 " death." So far Dr. Heylin. "With Dudley," says
 Mr. B. Higgons, in his Short View of the English History, p. 218, 219. "were beheaded two more, Sir John
 " Gates and Sir Thomas Palmer, which was all the blood
 " shed at this time, and upon this occasion; which is a
 " convincing proof of the merciful disposition in this
 " queen, which was by much the least inclined to cruelty
 " of all the Tudor race. Edward VI. was so very young
 " when he died, we cannot be certain what he might
 " have proved at last; but we shall seldom find an exam-
 " ple of so much goodness, as to let a rival in empire live,
 " who had been proclaimed queen, and acted as such, by
 " which she had forfeited her life; nevertheless Mary did
 " not put the Lady Jane to death in some time, till the
 " folly and ingratitude of her father, the Duke of Suffolk,
 " by rising in arms again, made the life of his daughter
 " and the safety of the queen incompatible! upon which,
 " the poor Lady Jane, with her husband Guilford Dud-
 " ley, were beheaded; though the queen had a great in-
 " clination to save her, if reasons of state had not render-
 " ed mercy impracticable, the necessity of this justice be-
 " ing heightened by the insurrection of Wyatt, who at the
 " same time was in arms against the queen; so that we
 " must not absolutely charge upon her the death of so ma-
 " ny poor people, who suffered on account of religion;
 " this was rather the fault of the constitution at this time,
 " than the queen's nature." So far Mr. Higgons.

Q. *What have you more to add concerning the execution of so
 many Protestants in this queen's reign?*

A. 1st,

A. 1st, That we are not to take for gospel all that Mr. Fox, and others upon his credit, have written concerning the sufferings of Protestants in her days; since, as we learn from Mr. Collier's Historical Dictionary, Mr. Fox is a writer of small authority, who has given us, amongst his martyrs, such as were actually alive to confute his History, at the time that the first edition of it came out.

2^{dly}, That the laws, by which those that suffered in her time, were put to death, were not of her inventing; but had been the standing laws of the realm, long before she was born or thought on.

3^{dly}, That great provocations were given by Protestants, which might be the occasion of more executions of this kind, than otherwise would have been. Witness their setting up the title of Jane Gray, to the excluding of the queen and her sister; and this upon pretext of religion; in which treason the chief protestant prelates, Cranmer and Ridley, were deeply engaged: witness their manifold rebellions and treasons against her, during her whole reign; as the rebellions of the Carews in the west, of the Duke of Suffolk, of Sir Thomas Wyatt, (who had with him Poyner, the protestant bishop of Winchester, Heylin, p. 205.) of Thomas Stafford, &c. The treasons of William Thomas, of whose designs to murder the queen see Harmer, p. 159. Of Kingston, Throgmorton, Upal, Stanton, and others; Heylin, p. 228, 229. Their twice setting up one Featherstone to personate the deceased King Edward, in order to draw people from their allegiance to their sovereign; Heylin, *ibid*. Their device of the pretended spirit in the wall, which was indeed a young woman, by name Elizabeth Crofts, who was instructed to deliver many things out of a wall, in a house near Aldersgate, against the queen and her religion; Heylin, p. 207. The books of Goodman and Knox, tending to stir up the people to rebellion, and even to murder the queen; Heylin, p. 204. The flinging a dagger at Dr. Bourn, preaching at St. Paul's Cross; Heylin, p. 192; and shooting a gun at Dr. Pendleton, preaching in the same place, the bullet of which narrowly missed him; Heylin, p. 217. Their prayers in the congregations for the queen's death; Heylin, *ibid*. Their wounding a priest at mass in St. Margaret's, Westminster; Burnet's Abridgment, book iii. p. 278. And other

other such-like proceedings, so very disagreeable to the spirit of the primitive Christians, and irreconcilable with the notion of an apostolical reformation.

4thly, That in the greater part of the kingdom, there were few or none of these executions; and that most of the catholic bishops gave little or no encouragement to them. For proof of which we find, in Dr. Heylin's History, p. 226, 227. that in all the province of York, containing five dioceses, viz. York, Durham, Carlisle, Chester, and Man, there was only one that suffered, viz. George March, of Chester; in the four dioceses of Wales but three; in the dioceses of Exeter, Wells, Peterborough, and Lincoln, the largest in the kingdom, but one a-piece; two in that of Ely; three a-piece in those of Bristol and Salisbury; and none at all in those of Oxon, Gloucester, and Hereford.

Q. Did not many Protestants leave the kingdom in Queen Mary's days?

A. Yes; some hundreds of them retired into Germany; where they met with no encouragement at all from the Lutherans; who, as we learn from Dr. Heylin, p. 250. abominated nothing more than an English Protestant, because of their denying the real presence; and therefore looked upon all those that suffered in this reign as the devil's martyrs; but at Franckfort, and some other places, where the Zuinglian and Calvinian gospel prevailed, they were more favourably received. Here they fell into great disputes amongst themselves, about the common-prayer-book; which dissensions, begun abroad, were brought home at their return in Queen Elizabeth's reign, and gave rise to the sect of the Puritans, which made so much stir in her days. See Dr. Heylin, p. 229, 230, &c.

Q. Was not the Princess Elizabeth cast into prison by her sister Queen Mary?

A. Yes: she was sent to the Tower, and afterwards to Woodstock; where she was for a time under confinement, upon suspicion of having had a hand in Wyatt's rebellion; whom it seems had accused her of being privy to his designs, though afterwards he recalled it at his death. However it was, she was set at liberty by the mediation of King Philip, and enjoyed that liberty all the rest of her sister's days; so that it is but a vulgar error, that she was prisoner

prisoner at the time of Queen Mary's death, and from the Tower came out to reign. The contrary is evident from all our Historians.

Q. What public works of piety did Queen Mary perform in her short reign?

A. She restored the bishoprick of Durham, which was dissolved by act of parliament in the foregoing reign, and given to the crown; and many other possessions belonging to the bishopricks of Winchester, Exeter, &c. were recovered in her time, not to say, that the church of England stands indebted to Queen Mary for almost all she possesses, which would all have been lost, had not this queen put a stop to the sacrilegious rapacity of the court reformers. She also restored the tenths and first-fruits to the clergy, which had been vested in the crown in the time of her father and her brother. She declared to her council her resolution of giving up all church-lands whatsoever which were in her possession, expressly refusing, as her words are quoted by Dr. Heylin, p. 235. either to claim or retain the said lands for hers, but freely and willingly surrendering them to be disposed by the church, in such manner as should be deemed the most for the honour of God, and good of the kingdom: adding withal, to those that objected, that if the dignity of the crown could not be honourably maintained without the aforesaid possessions; that she set more by the salvation of her soul, than by ten such kingdoms. She restored the Abbey of Westminster to the Benedictine Monks, Sheen to the Carthusians, and Sion to the Brigittin Nuns; endowing the two latter with lands proportionable to the maintenance of the religious. She repaired St. John's, near Smithfield, for the Knights of St. John of Jerusalem, assigning a liberal endowment to it for their more honourable sustenance. She restored the Hospital of the Savoy, dissolved in her brother's time; she built the public schools in the university of Oxford: she also built a convent for the Dominicans, or Black Friars, in Smithfield; and rebuilt the convent of the Franciscans of the stricter observance at Greenwich; which house was the first that fell under the displeasure of King Henry VIII. Concerning these foundations, see Dr. Heylin, p. 235, 236, 237, and 254.

Q. What was the provocation given by the friars of Greenwich

which to King Henry VIII. which made them incur his displeasure more than the rest of the religion?

A. The history of the whole matter is thus related by Howes upon Stow, p. 562. "The first that openly resisted, or reprehended the king, touching his marriage with Anna Bollen, was one Friar Peto, or Peyto, a simple man, yet very devout, of the order of the Observants. This man, preaching at Greenwich, upon the 22d chapter of the third book of Kings, viz. the last part of the story of Achab, saying, even where the dogs licked the blood of Naboth, even there shall dogs lick thy blood also, O King. And therewithal spoke of the lying prophets, which abused the king, &c. I am, saith he, that Michæas, whom you shall hate, because I must tell you truly, that this marriage is unlawful: and I know that I shall eat the bread of affliction, and drink the water of sorrow; yet because our Lord hath put it into my mouth, I must speak it. And when he had strongly inveighed against the king's second marriage, to dissuade him from it, he also said, There are many other preachers; yea, too many, which preach and persuade you otherwise; feeding your folly and frail affections, upon hope of their own worldly promotion; and by that means betray your soul, your honour and posterity, to obtain fat benefices, to become rich abbots, and get episcopal jurisdiction, and other ecclesiastical dignities: these, I say, are the four hundred prophets, who in the spirit of lying seek to deceive you. But take good heed, lest you, being seduced, find Achab's punishment, &c. saying, it was one of the greatest miseries in princes to be daily abused by flatterers.

"The next Sunday Dr. Curwin preached in the same place, who most sharply reprehended Peto and his preaching, calling him dog, slanderer, base beggarly friar, rebel, traitor, &c. And having spoken much in commendation of the king's marriage—supposing that he had utterly suppressed Peto and his partakers, lifted up his voice and said, *I speak to thee, Peto, which makest thyself Michæas, that thou mayest speak evil of kings: but now thou art not to be found, being fled for fear and shame, as being unable to answer my arguments.* And whilst he thus spake, there was one Ellow, a fellow-friar

" friar to Peto, standing in the Rood-loft, who said to Dr. Curwin,

" Good Sir, you know that Father Peto, as he was commanded, is now gone to a provincial council held at Canterbury; and not fled for fear of you; for to-morrow he will return again. In the mean time, I am here, as another Michæas, and will lay down my life to prove all those things true, which he has taught out of the holy scripture, and to this combat I challenge thee before God and all equal judges: even unto thee, Curwin, I say, which art one of the four hundred false prophet, into whom the spirit of lying is entered, and seekest by adultery to establish a succession: betraying the king unto endless perdition, more for thine own vain-glory, and hope of promotion, than for discharge of thy clogged conscience, and the king's salvation.

" This Elstow waxed hot, and spake very earnestly, so as they could not make him cease his speech, until the king himself bad him hold his peace; and gave order, that he and Peto should be convened before the council; which was done the next day. And when the Lords had rebuked them, then the Earl of Essex told them, that they had deserved to be put into a sack, and cast into the Thames: whereunto Elstow smiling, said, *Threaten these things to rich and dainty persons, who are cloathed in purple, fare deliciously, and have their chiefest hope in this world. For we esteem them not; but are joyful, that for the discharge of our duty we are driven hence: and, with thanks to God, we know the way to heaven to be as ready by water as by land; and therefore we care not which way we go.*"

These friars were banished the realm, but recalled again by Queen Mary; when one of them was made guardian of that convent which the Queen had restored, and the other confessor to the queen; *Burnet's Abridgm. book 3, p. 285.* Who also acquaints us, *p. 318.* that Peto was afterwards made Cardinal, and designed for the Pope's legate in this kingdom.

Q. *Who was it that was sent from Rome in quality of the Pope's legate, to reconcile this kingdom to that see?*

A. Cardinal Pool, who, upon Cranmer's condemnation, was also made Archbishop of Canterbury. Dr. Burnet, in
E his

his *Abridgment*, book 3. p. 333. gives him in short this character; "Pool was a learned, humble, prudent, and moderate man." And Dr. Heylin, p. 197, tells us, "That he was of the blood-royal; a man of eminent learning and exemplary life." His great friends and confidants were two Italian divines, whom he brought over with him; Ormanette, who was afterwards Grand Vicar to St. Carlo Barromæo, and finally bishop of Padua; and Priuli, whom at his death he left his executor. "But as Pool, says Dr. Burnet, p. 333. had not studied to heap up much wealth; so Priuli, who had refused a Cardinal's hat—gave it all away, and reserved nothing to himself but his breviary and diary."

Q. What character have protestant historians given of Queen Mary?

A. "She was, says Dr. Burnet, *Abridgm. book 3. p. 212.* "a lady of great virtues." "She was a princess never sufficiently to be commended of all men, says Mr. Camden (*in his Elizabeth*, p. 10.) for pious and religious demeanour, her commiseration towards the poor, and her munificence and liberality towards the nobility and churchmen." In a word, the greatest fault that is objected to her by protestants, is, that she was too religious. Her mother, Queen Catharine, had brought her up in the fear of God: "for she was a devout and exemplary woman; she used to work with her own hands, and kept her women at work with her. The severities, (*mortifications*) and devotions that were known to her priests, and her almsdeeds, joined to the troubles she fell in, brought a high esteem of her in all sorts of people." *Burnet's Abridgm. B. 1, p. 152.*

CHAP. VI.—*Of the reign of Queen Elizabeth, and of the state of religion in her days.*

Q. WHO succeeded Queen Mary in the kingdom?

A. Her sister Elizabeth; who soon reversed all that her sister had done in favour of the Roman Catholic religion: in which she procured the concurrence of her parliament; though, as we are told by the histories of those times, it was by a very inconsiderable plurality in the House of Commons, notwithstanding the great industry which had been
used

used in elections, to return such members as were thought most likely to comply with the queen's intentions. And as for the clergy, the Lords Spiritual, the whole House of Convocation, and both Universities opposed the change. See Fuller, l. 9. and Dr. Heylin, p. 285, 286.

Q. What religion did Queen Elizabeth profess during her sister's reign?

A. The Roman Catholic: resorting to mass, and going to confession, and, as we learn from Dr. Heylin, p. 272. "seeming not a little discontented that she could not gain so much upon the queen by her *outward conformity* as to believe that she was catholicly affected." She was also crowned according to the order of the Roman Pontifical, by Dr. Owen Oglethorp, bishop of Carlisle, Heylin, p. 278. and consequently took the usual oath there prescribed, though the papists think she never designed to keep it.

Q. What was the motive which made this queen resolve upon a change of religion?

At. It was because "she knew full well, says Dr. Heylin, p. 275. that her legitimization and the Pope's supremacy could not stand together, and that she could not possibly maintain the one without discarding the other." However, she was so politic as to proceed gradually in this change; at first prohibiting all disputes about matters of religion, and all preaching, except to such as should be licensed by her authority; so that no sermon at all was preached at St. Paul's cross, or any public place in London, till the Easter following. About the same time, she published another proclamation, forbidding any alteration in religion, or innovation in the rites and ceremonies of it, till further orders. Thus she retained for a while the mass, and the whole worship of the Roman church, except the elevation of the sacrament, which she forbid to the priest or bishop, that officiated at the altar in the chapel-royal. See Heylin, p. 276, 277. Soon after these proclamations, she procured her supremacy in spirituals to be asserted by parliament, though with great opposition from the clergy. And not long after the sacrifice of the mass was abolished, and the common-prayer, which the queen had ordered to be revised and corrected, was restored, though, as some say, but with the difference of six voices in the House of Commons. The next month after these alterations, the oath of

supremacy was tendered to the bishops and clergy: and soon after, images of Christ were removed out of the churches, broken down, and burnt. See Sir Richard Baker, p. 474. Yet it seems the queen had a sneaking kindness for the crucifix, which she retained many years upon the altar of her chapel, till, at the instigation of Sir Thomas Knolles, it was broke in pieces by Pach the fool. And as for the doctrine of the real presence, it seems she continued to the end to be a well-wisher to it. See Dr. Heylin, p. 296.

Q. How did the bishops and clergy behave themselves in this change of religion!

A. You shall hear from Dr. Heylin, p. 286. "It was
 " upon the 8th of May, 1559, that the parliament ended,
 " and on the 25th of June, that the public liturgy of the
 " common-prayer was to be officiated in all the churches
 " of the kingdom. In the performance of which service,
 " the bishops giving no encouragement, and many of the
 " clergy being backward in it, it was thought fit to put
 " them to the final test, and either to bring them to con-
 " formity, or to bestow their places and preferments on
 " more tractable persons. The bishops at that time had
 " been reduced into a narrower number than at any time
 " before.—And they being called in the beginning of
 " July—were required to take the oath of supremacy.—
 " Kitching of Landaff only takes it, who having formerly
 " submitted unto every change, resolved to shew himself
 " no *changeling*.—By all the rest it was refused—who were
 " thereupon deprived of their several bishoprics, p. 287.
 " The bishops being thus put to it, the oath is tendered
 " next to the deans and dignitaries, and by degrees also
 " to the rural clergy, refused by some, and took by others,
 " as it seemed most agreeable to their consciences, or
 " particular ends. For the refusal whereof, or otherwise
 " not conforming to the public liturgy, I find no more to
 " have been deprived of their preferments than fourteen
 " bishops, six abbots, priors and governors of religious
 " orders, twelve deans, and as many archdeacons, fifteen
 " presidents or masters of colleges, fifty prebendaries of
 " cathedral churches, and about eighty parsons or vicars.—
 " By the deprivation of these, but principally by the death
 " of so many in the last year's sickness, there was not a
 " sufficient

“ sufficient number of learned men to supply the cures
 “ which filled the church with an ignorant and illiterate
 “ clergy, whose learning went no further than the liturgy,
 “ or book of homilies.” So far the Doctor, who in another place, viz. p. 347, gives us to understand, though in quoting the words of Mr. Rastal, of what kind of people this clergy was made up, viz. of cobblers, weavers, tinkers, tanners, cardmakers, tapsters, fiddlers, taylors, bagpipers, alebasters, &c.

Q. *Who were the queen's chief ministers of state that helped her in the establishing of the reformed gospel?*

A. The chief of them was Sir William Cecil, whom she created Lord Burleigh, and Lord High Treasurer of England. He had been made secretary of state in King Edward VI.'s days, and was a great instrument of Dudley's ambition, whose turn he served against his old master the Duke of Somerset, and therefore was pitched upon, as the fittest and readiest man for drawing up the deed, by which the two sisters, Mary and Elizabeth, were both to be excluded from the succession, Heylin, p. 15. However, he soon after forsook his friend Dudley, as he had done Somerset before, See Heylin, p. 119, and 156, and counterfeited the catholic so well in Queen Mary's days, as to be in great favour with Cardinal Pool, and seemed as zealous as any one in promoting that religion; upon which account, Knox (as we learn from Dr. Heylin, in his *History of presbytery*, p. 244.) upbraided him afterwards with having consented to the suppressing of the true gospel of Christ, to the erecting of idolatry, and to the shedding of the blood of God's children, during Queen Mary's reign. But this queen was no sooner dead, but he turned sides once more, and was no small gainer by so doing, making up to himself a good estate out of bishops lands. See Heylin, p. 310. The other ministers that were most eager in promoting the reformation, were Walsingham, Knolles, &c. concerning whom a late protestant historian, *Short view of English history*, p. 234. has told us, that this queen “ had the most wicked
 “ ministry that ever was known in any reign:” which is the less to be admired, if what Dr. Heylin writes, p. 338, 340, be true, viz. That Robert Dudley, Earl of Leicester, the queen's great favourite, had the disposing of all offices in court and state, and of all preferments in the church.

For Leicester is represented in history, "as one of the worst of men," Higgon's, p. 230; who had all the ambition and ill principles of his father Northumberland; who broke the neck of his wife down stairs, in hopes of matching himself with the queen; Higgon's, p. 233. A man, says Dr. Heylin, p. 339, 340, "so unappeasable in his malice, and unsatiated in his lust; so sacrilegious in his rapines; so false in promises, and treacherous in point of trust; and, finally, so destructive of the rights and properties of particular persons, that his little finger lay far heavier on the English subjects, than the loins of all the favourites of the two last kings." So far Dr. Heylin.

Q. How fared it with the lands and possessions of the church under this government?

A. A great part of the church-lands, which had escaped the rapacity of King Henry and King Edward's days, or had been again restored to the church by Queen Mary, was now made a prey to the court harpies; as may be seen in Dr. Heylin, p. 280, 292, 293, 295, 310, 311, 328.

Q. What encouragement did dissenters meet with in this reign?

A. The Zuinglian or Calvinian gospellers, commonly called puritans, had many friends at court, and were very strong and numerous; and, had not the queen been a close friend to the common-prayer, would certainly have banished it the kingdom. The Brownists fared not so well; for Coppin and Thocker were hanged at St. Edmund's-Bury, anno Dom. 1583, for publishing Brown's book, written against the common-prayer-book: and Alex. Ross gives us to understand, that other Brownists also suffered, when he calls Barrow their first martyr, *sect. 12. q. 2.* As to the other sectaries, John Lewes and Matthew Hammond were burnt in this queen's time for heretics; and Hacket was executed, partly for heresy and blasphemy. Likewise several others in her time were condemned, and recanting, bore their faggots. See Holingshead's Queen Elizabeth, anno regni 21 and 25; and Stow, p. 679, 680.

Q. What kind of treatment did the Roman catholics receive from this queen?

A. Most severe laws were enacted against them, by which all priests, and all such as harboured them, *item*, all such as should

should be reconciled to the church of Rome, were liable to be put to death.

Q. Were these laws ever put in execution?

A. Yes, they were, during this queen's reign; and more or less in every reign since, till King James the second. As for the time of Queen Elizabeth, of whom we are now speaking, not to mention many that suffered, in consequence of these laws, in all parts of the country, I shall here set down, out of *Stow's chronicle*, several that suffered in and about London, according to the years in which these executions happened.

1578. " John Nelson, priest, for denying the queen's supremacy, and such other traiterous words against her Majesty, was drawn from Newgate to Tyburn, and there hanged, bowelled, and quartered.

" The 7th of February, one named Sherwood, was drawn from the Tower of London to Tyburn, and there hanged, bowelled and quartered for the like treason.

1581. " Everard Hanse, a seminary priest, was, in the Sessions Hall in the Old-Bailey, arraigned, where he affirmed, that himself was subject to the Pope in ecclesiastical causes, and that the Pope hath now the same authority here in England that he had an hundred years past, with other traiterous speeches; for the which he was condemned and executed.

1584. " The 7th of February, John Fenn, George Haydock, John Munden, John Nutter, and Thomas Hemerford, were all found guilty of high treason, in being made priests beyond the seas, and by the Pope's authority, since a statute made in anno primo of her Majesty's reign; and had judgment to be hanged, bowelled and quartered; which were all executed at Tyburn on the 12th of February.

1586. " Nicholas Devereux was condemned for treason, in being made a seminary priest at Rhemes,—also Edmund Barber, made priest as aforesaid, was likewise condemned of treason; and both drawn to Tyburn, and there hanged, bowelled, and quartered.

" William Thompson, alias Blackburn, made priest at Rhemes, and Richard Lee, alias Long, made priest at Lyons in France, and remaining here contrary to the statute, were both condemned, and on the 20th of April
" drawn

“ drawn to Tyburn, and there hanged, bowelled and quartered.

“ The 8th of October, John Lew, J. Adams, and Richard Dibdale, being before condemned for treason in being made priests by authority of the bishop of Rome, were drawn to Tyburn, & there hanged, bowelled & quartered. 1588. “ The 26th of August, were condemned six persons for being made priests beyond the seas,—four temporal men, for being reconciled to the Roman church; and four others for relieving and abetting the others. “ And on the 28th, W. Dean and H. Webly were hanged at the Miles-End; W. Gunter at the Theatre; R. Morton and Hugh Moor in Lincoln's-Inn Fields; T. Acton at Clerkenwell; T. Felton and James Clerkson, between Brentford and Hounslow; and on the 30th of August, R. Flower, Ed. Shelley, R. Leigh, R. Martin, J. Roch, and Margaret Ward, gentlewoman, which had conveyed a cord to a priest in Bridewell, by means of which he had made his escape, were hanged at Tyburn.

“ The 23d of September, a seminary priest, named Flower, was hanged, headed, and quartered at Kingston.

“ The 5th of October, J. Weldon and W. Hartley, made priests at Paris, and remaining here contrary to the statute, were hanged, the one at the Miles-End, the other nigh the theatre; and Robert Sutton, for being reconciled to the see of Rome, was hanged at Clerkenwell.

1589. “ Christopher Bales, made priest beyond sea, was convicted of treason, for remaining in this realm, contrary to a statute. Also Nicholas Horner and Alexander Blake, convicted of felony, for relieving of Bales, contrary to the like statute. These were all executed on the 4th of March.

1591. “ The 10th of December three seminary priests, for being in this realm, contrary to the statute, and four others, for relieving of them, were executed.

“ Two of them, viz. a seminary, named Ironmonger, and Swithin Walls, gentleman, in Gray's-Inn-Fields, on the north side of Holborn; Blaston and White, seminaries, and three others, their abettors, at Tyburn.

“ The 18th of February Thomas Portmore was convicted of two several high-treasons; the one for being a seminary priest, and the other for reconciling John Barwys, “ haber-

“ **haberdasher.**—Thomas Portmore was executed in St. Paul’s church-yard.

1594-5. “ The 18th of February one named Harrington, a seminary priest, was drawn from Newgate to Tyburn, and there hanged, cut down alive, struggled with the hangman, but was bowelled and quartered.

1594-5. “ February 20th, Southwell, a Jesuit, that long time had lain prisoner in the Tower of London, was arraigned at the King’s-Bench bar: he was condemned, and on the next morning drawn from Newgate to Tyburn, and there hanged, bowelled, and quartered.

1598. “ The 12th of July, one Jones, alias Buckley, a priest, made beyond the seas, was condemned of treason, for coming into this realm contrary to a statute, was drawn to St. Thomas Waterings, and there hanged, bowelled, and quartered.

1600, “ June 21st. John Righy was drawn from the King’s-Bench in Southwark, to St. Thomas Waterings; and there hanged, bowelled and quartered, for being reconciled, contrary to the statute.

“ Also in the month of July, were drawn, hanged and quartered at Lincoln, two priests, named Huns and Sprat, for coming into this realm contrary to the statute. Two other priests, E. Throwing and Rob. Mitter, were likewise executed for the like offence at Lancaster. Also Thomas Palafor, a priest, executed at Durham; and a gentleman with him, for relieving him, and lodging him in his house.

1601. “ The 18th of February, J. Pybush, a seminary priest, after seven years imprisonment in the King’s-Bench, was hanged bowelled and quartered, at St. Thomas Waterings, for coming into England, contrary to the statute, anno 27 of the queen.

“ The 27th of February, Mark Bakworth and Thomas Filcock, seminary priests, were drawn to Tyburn, and there hanged and quartered, for coming into this realm, contrary to the statute. Also the same day, and in the same place, was hanged a gentlewoman, called Mrs. Anna Line, a widow, for relieving a priest, contrary to the same statute.

1602. “ April 20th, S. Tichborn, W. Kanfon and James Page, seminary priests, were drawn to Tyburn, and
“ there

“ there hanged, bowelled and quartered, for coming into
 “ this realm, contrary to the statute of anno 27.

“ 17th February, W. Anderson, a seminary priest, was
 “ drawn to Tyburn, and there hanged, bowelled and
 “ quartered, for being found in England, contrary to the
 “ statute of anno 27.” So far Mr. Stow.

*Q. What do the protestants look upon as the greatest blot in
 Queen Elizabeth's escutcheon?*

A. Her putting to death Mary Queen of Scots; a woman, says Camden, *Elizab.* 1615, p. 458, most constant in her religion, of an extraordinary piety towards God, of an invincible courage, of a prudence above her sex, and a most accomplished beauty; brought to the scaffold, in a country, says Mr. Higgons, p. 241, whither she was invited by the most solemn assurances of protection, honour and safety; all which were violated, first by an imprisonment of nineteen years, and afterwards by an infamous death. The manner of this queen's death, says the same author, *Short View*, &c. p. 240. her resignation to the will of God, her greatness of spirits which seemed supported by some other power than the common assistance of natural courage, have recommended her name to the veneration of future ages, and covered the authors of this barbarous cruelty with indelible infamy and reproach.—They carried their cruelty to such a degree, as to deny her the assistance of her ghostly father in her last agony, a favour not refused by christian charity to the most common malefactor; but they resolved to be all of a piece, and shew no more mercy to her soul than her body. Thus this protestant gentleman.

Q. How did Queen Elizabeth die?

A. Some time before her death she fell into a settled and habitual melancholy, in which she continued till she died. Of the causes of this melancholy authors speak variously; some attributing it to the death of Essex, others to other causes. However her anguish of mind was excessive; so that she would scarce speak at all, and what little she spoke, was mostly to this effect: that she was a wretched and forlorn woman; that her condition was strangely altered; that her neck was yoked, &c. See *Camb.* p. 659, 660.

With this queen's death we shall end our history of the protestant religion, which was chiefly by her means established.

lished upon its present bottom in this kingdom. We shall only add, that since her time, sects and divisions in religion have been very much multiplied amongst us; so that Dr. Wharton. in the preface to his Polyglot, had too great reason to complain, " That Aristarchus heretofore could " scarce find seven wise men in Greece, but that with us " scarce are to be found so many ideots; for all are doctors, all divinely learned; there is not so much as the " meanest fanatic or jack-pudding, who does not give you " his own dreams for the word of God. For the bottomless pit seems to have been set open, from whence a smoke " has risen, which has darkened the heavens, and the stars, " and locusts are come out with stings, a numerous race of " sectaries and heretics, who have renewed all the ancient " heresies, and invented many monstrous opinions of their " own.—These have filled our cities, villages, camps, houses, nay, our churches and pulpits too, and lead the poor " deluded people with them to the pit of perdition." So far Dr. Wharton, who, if he had lived something longer, might have still more justly complained of monsters of another kind, which have since over-run the land, viz. atheists, deists, latitudinarians, free-thinkers, &c. which have almost banished religion from this kingdom; and laughed out of doors both the belief and practice of christianity. But enough of this.

